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THE PEDAGOGICAL  
BIBLE SCHOOL



# The Pedagogical Bible School

A Scientific Study of the Sunday School  
with Chief Reference to The Curriculum

By

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# Introduction

It is a real pleasure for me to accede to Mr. Haslett's request that I write a word of introduction to his book. A good part of the work was done while the author was attending my seminary and taking lectures in Clark University. While I cannot say that I agree with Mr. Haslett in all points, I do believe that the spirit and method of his work mark a noteworthy advance in Sunday-school work and are emphatic protests against many abuses and antipedagogical methods now widely in use. The writer takes the standpoint of the religious and moral nature and needs of the child, has studied the Sunday-school and the literature upon it for years with great diligence and has here written a book sure to benefit all Sunday-school workers who read it.

The plain precepts of common sense seem to suggest that in a large general way the order of the books in both the Old and the New Testament as they stand are genetic and pedagogic. First come the cosmological stories of the Creation and then of the great heroes who are often generic types of men standing boldly forth, then the wandering of the people of Israel and the apprenticeship to Jehovah's guidance, the settlement in the Holy Land, the development there of the theocratic state, its golden age with the succinct literature of Proverbs, the Psalms, the development of the period of prophecy so symbolic of early youth, and then in the fullness of time, the coming of Jesus, the story of His

life, and then the theological and practical conclusions drawn from it and the organization of the apostolic church.

This symbolizes the story of life. Hence, I believe we may lay down as two cardinal principles of Sunday-school work, first, that for young children the main stress of teaching should be laid upon the Old Testament; second, that the most vigorous teaching of the New should be during the teens because as statistics of conversion and the nature of this stage of life clearly show Christ comes in a peculiar manner to adolescents. These principles do not require exiguous exclusion of either Old or New for either stage. This law of predominance is too often violated in the Sunday-school courses now most in use.

Another principle that I deem hardly less important is that with children from ten years on, the chief stress in the teaching of life and character of Jesus should first be upon His humanity and that the supernatural element should come later as a kind of surplusage after the possibilities of humanity have been in a sense exhausted. To violate this principle not only tends to make the incarnation of no effect, but it accounts for the fact that for many Sunday-school children Jesus is not a favorite character in the New Testament, and by some is conceived as a little uncanny, or monstrous, half God, half man. The supernatural, whatever may be said about it in history, will forever have its place in pedagogy because of the needs of the heart which are far larger than those of the head and require special treatment which we are just beginning to learn how to administer.

Another important principle is that with young children in Sunday-school work much attention should be given to stories. This is the form which all ancient literature before printing had to take in order to survive and it is the short circuit straight from tongue to ear rather than the long circuit which goes through the scribbling pen and in at the eye.

Again every teacher in the Sunday-school should make intellectual as well as spiritual preparation. German children by the intellectual method there in use are much better taught Scripture than in this country partly because this work is now under the control of the state with provisions to secure very competent instructors. What we want is not less but more unction, prayer, spirituality. But this must not be allowed as an excuse for slovenly mental, scholastic preparation for the work of teaching.

I should not object if some of the best things from other great ethnic religions were included especially for upper grades because our Scripture has attained its preeminence and will maintain it by its own inherent merits and has nothing to fear by comparison and can afford to recognize real merit elsewhere.

Again we need a somewhat unique method of Bible teaching for mature youths and college graduates in a class in which no zealous defender of doctrinal orthodoxy should be allowed, where doubts can be frankly and openly expressed, where there is no atmosphere of repression, and where our modern youth can be helped in their struggles with modern scepticism by the wisest men and women

available for the purpose. Pastors should give more attention to the work of the Sunday-school and especially to this class which come nearer than any other to represent the best there is in the Neo-Christian movement.

The first need is to recognize the defects of the present system and practice under which has grown up the progressive ignorance of Scripture that is shown by several careful studies. This was one of the strongest motives for introducing Bible work into the day-schools as has lately been done in France and England. The Bible is man's great text-book in psychology. It answers the deepest needs of the soul, and the pettifogging pedagogy and the cheap kindergarten devices, the abstract memorization, the dealing in symbols, the pious conviction that chaotic teaching will somehow be ordered and be made effective in the soul by a miracle of the Holy Ghost, is sufficient to meet the present crisis. There is every indication that Sunday-school work will ere long be more and more in the hands of trained experts who bring to it not only a Christian spirit but a broad repertory of methods gathered from a study of the best that is accomplished in Protestant, Lutheran, foreign, and even Jewish and Catholic Sunday-schools from all of which we have much to learn. I believe this book contributes matter of value towards lighting our way along the path of a progress which renewed present interest seems to make inevitable.

G. STANLEY HALL.

*Clark University,  
October, 1903.*



# Preface

To many earnest and capable leaders it is increasingly evident that the Bible School is in urgent need of manifold improvement. Among these needs are better organization, better equipment, longer sessions, more suitable libraries, more capable officers and teachers, and better teaching. The only question is where to begin.

A familiar and inviting place as the Bible School has been to me from earliest childhood, indebted to it for much good influence as I am, and heartily believing in it as I do, it becomes a matter of unusual interest to me to see its standard of efficiency raised.

A studious survey of the entire field convinces me that the content of our teaching is of preeminent importance. I cannot consent to the proposition that it does not matter so much what we teach as how we teach it. If it be true, then, that the teaching material is of prime importance, surely here is the proper place to institute the improvement of the Bible School. The demands of both body and mind for nourishment are orderly and follow fundamental laws. The discovery of, and obedience to these laws are almost the sum total of education.

In attending various conferences and conventions relative to the advancement of religious instruction, I have been impressed by the lack of addresses and discussions bearing directly upon the educational feature of religious work.

Occasionally an address would be given upon the educational work of a denomination or of the church in general, but the majority of these were more or less statistical and exhortative in character. Little real interest was manifested in religious instruction and training as a science and an art determined by the nature and requirements of childhood and youth. Even where anxiety in regard to the condition and need of the schools seemed to be felt, there was much uncertainty as to what should be done. A little investigation showed that a large and increasing number of earnest and foremost workers was dissatisfied with the present system of lessons and with many of the methods that have been in use so long. There was a manifest desire for a course of study and instruction for the Bible School that would be more in accord with the educational standards and practices of the present day and that would meet the demands of the developing natures of children and youth.

Accordingly I began to give attention to the scientific study of the Sunday-school. Many schools were visited, questionnaires sent out, teachers and leaders personally questioned in regard to the problem under investigation, and other methods were followed to bring the facts before me. The history of religious instruction among those peoples having some form of the Christian religion was studied and summarized. The periods and stages of individual growth and development were studied at first hand and the rich literature upon the subject reviewed. The studies of Presidents G. Stanley Hall and of W. L. Bryan, of Drs. Burnham, Baldwin, E. B. Bryan, Chambers, Coe, Clouston, Chamberlain, Barnes, Daniels, Lancaster, Mercier, Monroe, Oppenheim, Perez, Preyer, Small, Sears, Starbuck, Sully, Shinn, Taylor and of many others were given special attention.

An attempt was then made to indicate in a more or less

definite manner the character and order of a suitable course of study for the Bible School, as based upon the growth and development, capacity and needs of the individuals to be taught. As an outcome of all this, the improvement of the Bible School through the improvement of the course of study and instruction is the central thought and purpose of this book.

Much space is given in the second part of the book to adolescence. The justification of this inequality is in the fact that the adolescent period is the most fruitful for religious development. This is the transitional period between childhood and adulthood.

The term "Bible School" is preferred to that of "Sunday School" and to the less advisable term "Sabbath School." "Sunday School" does not express the idea with sufficient exactness. It is not simply a school held on the first day of the week that is implied, but a school for religious instruction. "Sabbath School" is as inappropriate, having reference to an ancient Hebrew institution. "Bible School" is narrow but in the judgment of some specialists, more suitable, since the Bible is recognized by the majority of those interested as the central feature of such schools. No reference is here intended, however, to the Bible Schools of the Friends.

I wish to express my gratitude to those who responded so readily and efficiently to the request for information regarding special phases of the work. I am indebted to President G. Stanley Hall for many valuable suggestions and especially for those relating to the general outline of the treatise. Dr. A. F. Chamberlain gave timely aid through his extensive knowledge of the literature and in criticising the work. Rev. A. W. Hitchcock carefully read the manuscript and rendered most valuable help in the final revision.

It is my wish that through this book others may be

stimulated to labor towards the preparation of a more fitting and satisfactory course of study based on the psychology and pedagogy of childhood and adolescence.

That early religious instruction and training are of vast importance to the formation of character and the development of Christian citizenship is beyond question. The Bible School should therefore be lifted as nearly to an ideal condition as possible; and this book is sent forth in the hope that it may at least play a part in the urgently needed improvement of the curriculum of instruction in the Bible School.

S. B. HASLETT.

*Worcester, Mass.*

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## PART I

History of Sunday Schools  
Matter and Methods Used



## I

### RELIGIOUS INSTRUCTION BEFORE THE TIME OF MODERN SUNDAY-SCHOOLS

#### *Biblical Hebrew Schools.*

THE history of the Sunday-school as an institution is comparatively brief. The belief and practice out of which the Sunday-school grew have a much longer history, being nearly identical with the history of religious instruction among the Hebrew people until about the close of the first century after Christ. And while the Jews have remained faithful in providing religious instruction for their children and youth until the present time, yet the Sunday-school idea, method and development are more properly traced within the history of the Christian Church from the time of the Apostles onward.

X One very noticeable feature of the Hebrew education is its religious character. It was closely bound with the various ceremonies, practices, precepts and beliefs that had in any way to do with the Hebrew people's worship and religious acts in general.

No general or national system of education was in force before the close of the Babylonian Exile. "In the whole range of preexilic literature there is no trace of any provision by public authority for either elementary or higher education" (Hastings, Bible Dict. Art. Education.) The education of the children and youth was not neglected. Though no recognized office of teaching existed in the earliest times of the Hebrew people, yet provision was made by the necessity placed upon the parents for instructing

their children in the tenets and practices of their religion. The mass of the people were not ignorant in any great degree, since children could read and write. Various leaders in the nation came from among the common people.

Moses, in a sense, was their first great schoolmaster and had control over the largest school that ever assembled, probably. Under his training and instruction the oral method was followed and the practical phase of the work was supreme. Schoolhouses, school laws, customs and curricula did not hamper him in his work. He spake and taught as a living, enthusiastic and inspiring leader to living, uninformed, inexperienced and needy humanity. He touched and influenced his pupils by his strong personality, faith and energy. Education in those early times was not formal or artificial, but natural and free. It was essential that the leaders be highly educated but the common people need not be. Popular education as understood and provided for in these days of culture and privilege was then impossible.

The instruction and training of the Hebrew children were begun as early in life as possible and carefully directed until maturity was attained. Thus the Hebrew children developed into religious people. They were not allowed to follow the irregular impulses of unorganized or corrupted society during the better part of their lives and then by force of some unusual excitement urged to throw the fag ends of their lives into the enterprises of religion. The Hebrews have always stood for education and religious character. The literature of this people, taken as a whole, presents a collection of educational ideas and principles unique in the literature of the ancient world.

Early in the history of the nation, the priests were engaged in teaching, as Micah 3: 11 would indicate, but the school in the organized and more modern sense of the term was a development and came late in the nation's history.

In the higher and richer families, private teachers were employed (2 Kings 10 : 5 ; 2 Sam. 12 : 25) and this is still the custom among the Jews.

The importance attached to parental instruction in the early history of the Hebrew people is evidenced by such passages as: Deut. 4 : 9 ; 6 : 6-9 ; 6 : 20-25 ; 31 : 10-13 ; 32 : 46.

A certain amount of religious instruction was connected with the passover service. Every father was to explain its meaning to his children. The entire feast was a public lesson for the children as well as for the adults. Provision was made in the service for the children.

A little later, at Ebal and Gerizim, two mountains near together and upon which altars were erected, Joshua read "all the words of the law" before the whole congregation "with the little ones" (Josh. 8 : 30-35). How often this was done we do not know, probably several times a year.

A great deal of importance has been attached to the so-called "schools of the prophets," and some writers have even termed them a kind of theological seminary of early times. But the latest scholarship denies the right to call them schools at all. It is an expression with no Scriptural authority, Dr. Kennedy says. They seem to have been associations formed for the purpose of mutual fellowship and help among men of prophetic minds. Not education but edification was the object of those meetings held at such places as Jordan, Ramah, Bethel, Jericho and Gilgal. Some scholars think that music, homiletics and literature were studied in those meetings. The members of those early conferences became the spiritual overseers, poets, historiographers, preachers of patriotism, political leaders, reformers in the nation and in many instances, prophets.

✂ An account is given in 2 Chronicles (17 : 7-9) of the royal commission sent out by Jehoshaphat to introduce in a systematic way, a plan of religious instruction. He sent his

order to his princes and then sent capable instructors, priests, and Levites to have the oversight of the instruction. In 2 Kings (22d and 23d chapters) an account of a similar work done by Josiah is recorded, but this work was not so systematic or so extensive. What might be termed the Bible School at Jerusalem and over which Ezra presided, may next be mentioned. Here children, youth and adults gathered to receive instruction in the law. This instruction was given by the priests who had received special preparation for the work. The teachers explained the meaning of the passages read to the pupils. Some sort of graded system seems to have been in use here. This was the first assembly that could properly be called a religious school, recorded in Hebrew history.

A new era in the educational history of the Hebrews is marked about this time—the return from exile. As indicated above, Ezra was the leader in this religious movement and educational revival that had so great influence upon the after life of Israel. It was about this time too that the synagogue arose and through it regular instruction continued to be imparted.

Some believe that the systematic education of the Hebrews began with the work of the great assembly convened by Ezra the priest scribe. "The Bible became the spelling book, the community a school, religion an affair of teaching and learning. Piety and education were inseparable; whoever could not read was no Jew. We may say that in this way were created the beginnings of popular education. In what way this took place is, it is true, wrapped in mystery; in the synagogue men did not learn to write and read, and the scribes were not elementary teachers. But the ideal for religion's sake was set up and awoke emulation, even though the goal was not reached all at once" (Hastings, Bible Dict. Art. Educa.).



The original purpose of the synagogue seems to have been the instruction of the people in the law, religious observances, and the Hebrew language. It became the one great safeguard against a return to idolatry.

During the period between the Return and about 100 B. C., a class of professional men known in Scripture as the scribes, arose, "bookmen" or Sopherim as they were termed. A kind of literary renaissance, a revival of the study of the law followed as a result of the exile and produced a class of literary students and teachers of the law who carried forward the general plan of instruction begun by Ezra. The "Sages" seem to have been a class of men who may be identified with the scribes of that period or a distinct order, but they probably were educators, as the book of Proverbs would indicate, this book being attributed to their genius. Many Biblical scholars consider the book of Proverbs as a thesaurus of Hebrew educational principles and learning of that period.

Josephus speaks of there being cloisters within the temple grounds about the first of the third century B. C. (Antiq. Book 12, Chap. 3, sec. 3).

It is believed by some writers that there was no systematic instruction of the children and youth among the Hebrews before the time of Simon ben Shetach. The Greek schools, however, and particularly the Alexandrian school, must have exerted more or less influence upon Hebrew education of the time. "At least from the beginning of the Greek period, a fairly high standard of general culture prevailed. It was now that the editor, if not the author, of Ecclesiastes, could write: 'Of making many books there is no end; and much study is a weariness of the flesh'" (Hastings, Bible Dic. Art. Educa.).

In Hebrew education, "As soon as the child reached his third year he began to memorize verses from the Bible, and

when old enough a tablet was given on which he learned to form the letters. At table the children were arranged in the order of their age, so that the older children exercised dominion over the younger" (Leipziger, *Education Among the Jews*, p. 191).

The chief subjects taught in the synagogue were the Scriptures, the system of Jewish belief, writing, reading, and the Hebrew language. The old adage says that at "five years the age is reached for the study of Scripture, at ten for the study of the Mishna, at thirteen for the fulfillment of the Commandments, at fifteen for the study of the Talmud, at eighteen for marriage."

The following is a brief description of a synagogue school: The schoolroom "is the interior of a squalid building rudely constructed of stone, with a domed roof, and white-washed walls, a wooden desk or cupboard on one side, and an inscription in Hebrew over the door. From the building, as we approach, comes the hum of many children's voices, repeating the verses of the sacred Torah in unthinking and perfunctory monotone. The aged teacher sits silent in the midst. As we look in, we see his huge turban, his gray beard, and solemn features, appearing over the ruddy faces of the dark-eyed boys who sit on the floor around him. . . . The scholars are the children of the richer members of the village community; of the *Betlanim*, or 'men of leisure,' who form the representative congregation at every synagogue service; or of the 'standing men,' who go up yearly with the village priest for a week in Jerusalem, to fulfill similar functions in the temple ritual" (*Education Among the Hebrews*, Schaff-Herzog Encyclopedia of Religious Knowledge).

Lightfoot mentions four distinct kinds of schools as existing among the Jews in New Testament times. First, elementary schools; second, synagogue schools; third,

the higher schools as those of Hillel and of Shamai ; fourth, the famous Sanhedrin.

Every synagogue implied a school. The Scriptures were used freely and small parchment rolls were used for children. Subjects were discussed *ad libitum*, questions asked and answered, and a kind of catechetical method followed. Some think that the leaflet idea had its origin in the small rolls that were prepared for the children.

### *Post Biblical Hebrew Schools.*

The Jews did not develop schools of philosophy and literature during the Biblical period. They established schools for the instruction and training of their children and youth in the faith of the fathers, and they have demonstrated the educability of man and the power of that education when religious. The foundation for the system of Jewish schools was laid by Simon ben Shetach, who flourished about the last quarter of the century just preceding the birth of Christ. The meaning of Fichte's expression, that "Whatever you put into a nation's life you must put into its schools," he seems to have understood long before the famous philosopher made the expression proverbial, and he communicated his conception to others.

Jochanan ben Sakkai established a school at Jamnia which was the beginning of the Jewish school system that has continued to the present. But it was Joshua ben Gamala that organized the Jewish school system and put it on a firm basis. The Talmud says that before this time the father was the teacher of the children and that the orphan children were consequently neglected. The school system was established to supply this need. There was no compulsory school law, however, and the fatherless children were still neglected. Then it was that Gamala who was high priest about 65 B. C., appeared and directed that a school be es-

tablished in each town and that children from six years old and upward be obliged to attend. This work was lasting and far-reaching. Schools arose everywhere and education took on new life and interest. "The schoolhouses were the favorites of the Jewish people. There they were accustomed to assemble. The house, the school, and the synagogue formed a threefold link which bound the race of the old book to the book of the ancient race. The schoolhouse was open all day." Both teacher and pupil sat upon the floor or upon the benches or stools. Teacher and pupils were on a par in this respect. Children sat in front of the teacher so that they could see his face when he spoke, in keeping with Isa. 30: 20, "Thine eyes shall see thy teachers." No unmarried man or any woman could teach in these schools. The teachers were to be trained and capable men. They were to be even-tempered, very patient and were under obligation to repeat a lesson four times for a pupil in case he did not learn it sooner. An instance is on record of a teacher's having repeated a lesson four hundred times and because the dull pupil gave good reason for not having learned the lesson even then, it is said the teacher repeated the lesson four hundred times more (A Talmudic Miscellany, Hershon, p. 242). This is cited as an instance of the excellence of the virtue of patience in a teacher. The teachers were to be able to enter into the environment of the pupil, and to think and feel with him. Truth and exactness were qualifications always essential in a teacher. The children were not to be hurried from one subject to another, but according to the ability of the child to grasp the subjects taught. The subjects were suited to the age and mental ability of the pupils. Unruly and bad children were removed from the rest of the pupils. The Mishna says there are four kinds of scholars: a sponge, a funnel, a sieve, and a winnow. "The sponge absorbs

everything, the funnel takes all in at one end and lets it out at the other, the sieve lets the wine pass through and keeps the lees, and the winnow removes the coarse meal and keeps the fine" (Leipziger, *Education among the Jews*, p. 203).

Free discussion took place between the pupils and the teacher and the superior teacher was he who could refute his pupils' arguments. The teachers were to keep the children under twelve years of age from unnecessary reflection. Much memorizing was done by the pupils. The memory was trained in three ways: (1) Practice. (2) Discipline. (3) Thorough preparation of the lesson.

The teaching was brief, pointed, exact. A period of rest was to alternate with the study or recitation period. The subjects were not analyzed to pieces but presented in their natural and practical bearing. Children were often taken from one school to another in order to sharpen their minds and broaden their education. The brighter pupils were engaged to instruct the pupils just beginning their school life, so as to relieve the teacher, and great rivalry existed as to who would be selected to teach the beginners, this being considered a great honor. Twenty-five children were given to each instructor for elementary instruction. When forty pupils were present, an assistant was provided. And when fifty pupils were present, of course two teachers were engaged (Bava Bathra, fol. 21, col. I, Hershon's *Miscel.* p. 179). The teachers appealed to the feelings, as a rule, and when punishment was administered it was very light. The teachers were held in such high esteem by the pupils that punishment seldom was necessary. The peculiar character of the child was always considered in the administering of punishment. The girls were not to attend the schools but received private instruction. It was thought that they required to be taught in the line of the developing of the feelings instead of that of the intellect.

There were no "middle ages" in the history of the Jewish people. Their education went steadily on century after century, and to this day it is still effective and being improved from time to time. The Jews maintained academies and colleges, such as those at Cordova, Toledo, Padua, Narbonne and Rome, and here higher religious instruction was given.

The system of education described in the preceding section is the general educational system of the Jews as it existed during the period extending from about the year 100 B. C. to modern times. The education of the Jewish people being in the strictest sense religious, every day in the week, while that on the Sabbath was chiefly a review of the week-day instruction, we have given the general system as more fully showing the system of religious instruction and training of the children and youth as maintained by the Jews.

The Jews are a good example of faithfulness in holding to a national ideal in the education and training of the children and youth, and especially when that ideal is religious. Their religion and system of education were both indigenous. They developed as the nation developed. They are the creations of the Jewish people and were not imposed from without. That which is native to a people sinks deeper into their life and activity and is a stronger bond of union than that which may be foreign to them.

For further information in regard to the educational system of the Jews, see: Schechter, *Studies in Judaism*; Stapfer, *Life of Jesus*; Box, *Art. Education, Encyclopedia Biblica*; Lewit, *Darstellung d. theoretischen u. praktischen Pädagogik in jüd. Altertume*, 1896; Kitto, *Schools, Education, Cyclopedia of Biblical Literature*; Spiers, *The School System of the Talmud*, 1898; Education Among the Hebrews, *Art. in the Schaff-Herzog Encyclopedia of Religious Knowledge*.

*The Early Christian Schools.*

The Christian Church was formed, at first, from members or attendants of the Jewish synagogue. The synagogue, in some instances, may have developed into a Christian Church. "The Christian Church was almost universally formed by a secession from a Jewish synagogue. Some synagogues may have become altogether Christian" (Milman, *Hist. of Christianity*, Vol. II, p. 21).

The Jewish synagogue was not, as to its service, a place of religious instruction. It was more a place of worship, yet many, if not all synagogues had some kind of school in connection with them. The Christian Church, from its beginning, taught the Scriptures and had trained teachers for the work. It was an institution for worship and teaching. The teaching was oral and consisted largely if not entirely of explanations and exhortations from the Old Testament and the Gospels. A distinct order of officers existed in the early Church. This order was known by the term teachers. These teachers did not do all the teaching yet regularity and importance were given to the work of religious instruction through the efforts of this class of officers.

Although the religious instruction and training of the children of Christian parents were given a strong impetus by the system of flourishing schools in connection with the synagogues, yet some time passed before Christian schools were established as separate institutions.

The Christians met and taught in the synagogues until driven out, when they would go to the house of some one of their number, or hire a house and teach in it. Soon a company of hearers and supporters would rally around the leaders and in time a Christian Church was the result. The preaching was more like teaching. Homiletic discourses came later and tended to hinder the work of religious instruction of the children and youth. But within the early

church no homiletic discourses, so far as we know, were delivered. These remained for the universities. Dr. Milman says, "Oral instruction, as it was at the first, so it must have continued to be the living, conservative, and expansive principle of the community" (Vol. II, p. 24). During the greater part of the first century A. D., the home instruction and the oral teaching in public were the two chief, and probably the only kinds of religious instruction provided for the people.

The Church soon found it to be necessary to provide for the religious instruction of the new converts who presented themselves for baptism and church membership. Accordingly schools for this purpose were established probably in the latter part of the first century A. D. Dr. Salmond argues that the famous Alexandrian School was a result of the learning and piety of Apollos. He presents ten good reasons for his position (Ante Nicene Fathers, Vol. VI, p. 236). It is all but certain that catechetical schools were in existence at the close of the first century after Christ. Tertullian who flourished about the latter half of the second century refers to these schools in the following terms: "The school is honored on the appointed holydays. The same thing takes place on an idol's birthday; every pomp of the devil is frequented. Who will think that those things are befitting to a Christian master unless it be he who shall think them suitable likewise to one who is not a master?" (Ante Nicene Fathers, Vol. III, p. 66). This implies the existence of Christian schools and hints at their character, at that time.

In the primitive church, the children as well as adults were instructed and trained in religious life and belief through the use of the Scriptures (Bingham, *Antiq.*, Vol. I, p. 600). Two, three or four classes of catechumens were to be found in the early church. The course through the



catechumenate required between two and three years, and was not very rich in variety of subjects treated. It seems that both children and adults were taught in connection with the catechetical schools of the early church. "The first question concerns only heathen converts: for, as for the children of believing parents, it is certain, that as they were baptized in infancy, so they were admitted catechumens as soon as they were capable of learning." Dr. Bingham states that the children of heathen parents were admitted catechumens before the children were seven years of age (Bingham, *Antiq.*, Book 10, Chap. I, p. 431, Sec. 4).

Many of the early churches had schools in connection with them where children and youth were taught in the knowledge of the Scriptures. These schools were usually held in the baptistery or vestry of the church, unless, as in some instances, a separate building was provided for the purpose. The plan of these schools was somewhat after that of the synagogue schools, but they were an improvement over the synagogue schools. They were graded according to proficiency, some having as many as four grades. The courses of study varied. Many of the best schools had sacred biography, sacred history, Jewish customs, memorizing of Scripture passages, and the Biblical doctrines, God, sin, grace, prayer, regeneration, resurrection and the like. The chief text-books were the Bible, dialogues, Jewish history, and religious poetry.

In time it came to pass that intelligent and educated persons presented themselves for instruction in the Christian religion, and so advanced teaching was required. Alexandria was the location of one of the advanced or theological schools which provided such advanced instruction. Another of these schools was located at Antioch. These advanced schools flourished until about the fifth century when they seem to have disappeared entirely.

The Ecumenical Council at Constantinople in 680 passed a decree requiring pastors and bishops to establish schools for religious instruction of all children sent to them free of cost unless the parents were able to pay. The council at Chalons in 813 passed a decree requiring bishops to establish schools in which common literature and the Bible should be taught.

### *The Mediæval Schools.*

Catechetical instruction received little attention during the sixth and fifteenth centuries inclusive from the church leaders. At the close of the fifth century Christianity had become the prevailing religion, even the great Roman Empire had yielded to its triumphal career. But the thirst for empire became so powerful with the leaders of the Church as to consume most of the Church's power and attention to the neglect of the instruction of the children and youth, while the catechumenate disappeared entirely, except in its relation to the training of the clergy. The Church turned to missionary work in the lump. Attempts were made to convert whole nations at one sweep, with the nation's will or without its will, whichever method was the most promising and successful. Sword or cross, preaching or compulsion, no matter the means, the end must be gained. The dire results of this rush for temporal authority and power were felt by some of the leaders and efforts were put forth to overcome the defect. The decree passed in 680 and the one passed in 813 were attempts in this direction. A few other attempts were made to undo or set right the wrong caused by the empire tendency but the hierarchical spirit was too strong and the rank and file of the priesthood too worldly or too ascetic to take up the menial task of teaching the ignorant masses. The fires of religious zeal for the instruction of the children were kept burning, however, by a num-

ber of small parties within the Church. (See next section.)

In Bohemia there seems to have been a system of training on the plan of the early catechumenate and which continued through the Middle Ages, even till more modern times. In the ninth century, Charlemagne carried on his reformatory work along the line of religious instruction. He ordered a system of instruction to be established for the whole people, but it seems to have extended in its application chiefly to the higher classes. When teachers were in demand, enough sufficiently trained persons to meet the demand could not be found within the empire. Accordingly Charlemagne sent to Italy and to England for teachers. When the second Council of Chalons met in 813 and passed the decree ordering the bishops to establish schools in their dioceses, the actual dearth of educated persons capable of teaching was not known. But when the order was about to be enforced, it was soon discovered that "there was a great want of ecclesiastics capable of directing the religious instruction of the communities, according to the ordinances of those synods" (Neander, *Church Hist.*, Vol. III, p. 126). In order to supply the need, collections of the sermons of the earlier Church leaders were to be made and these read to the congregation at the time of the regular service. Charlemagne had a list made according to his own liking and admonished the clergy to study their Bibles and teach the same to their people, which advice, if heeded, might have saved a long, bitter, and disastrous struggle. All these efforts were more or less spasmodic and their effects only temporary as was that of the archbishop Theodulf of Orleans who established a system of parochial schools in his diocese (Robertson, *Hist. of the Christian Church*, Vol. II, pp. 145-156).

About this time Ottfried wrote his catechism intended as

a guide in the instruction of the young. In the eleventh century, Bruno of Wurtzburg prepared a catechism on the general plan of the catechisms that appeared a few centuries later, that is, with question and answer both attached. The councils of Lambeth in 1281, of Bezier in 1346, and of Tortosa in 1429, ordered the bishops to see to it that religious instruction in the truths of the Christian religion and in the Church doctrines be imparted to the children and youth. But with all the various sporadic attempts to atone for the lack of systematic and general religious instruction of the masses, the darkness of ignorance became deeper and the prosperity and power of the Church less hopeful.

The Conventual schools that originated about the sixth century and continued to Reformation times afforded opportunities for bright and promising young men to secure a fairly good education. These schools were considered equal to the Cathedral and superior to the Trivial schools of the day and many youths resorted thither. But like the Cathedral schools, they were intended only for a special class. No general plan intended to reach all classes of children and youth and provide for their education was at any time put forth, if it was even attempted, by the Church.

The revival of learning which began about the latter part of the eleventh century caused a number of universities to spring into existence. Here jurisprudence, metaphysics and dialectics were the chief subjects of study. Scholastic philosophy reigned for five centuries with undisputed sway. The Church schools were sadly neglected and much more the education of the common people. The love of classical literature became strong. The Church seemed to have forgotten for a time, her true mission and moved with the tide. But the spirit of her Great Founder was still working. Missions were being established and the religious instruction of the children of many of the faithful carefully provided.

The Christian Church had no national home at the beginning of its career. It was a stranger in strange lands. It was unable to legislate for the compulsory instruction of the children and youth. Thus the necessity of attaching itself to the synagogue became apparent. In time the synagogue became too limited a means of growth for the Church. The missionary spirit carried the Church into many lands and among pagan peoples. The Church, however, felt the need of temporal power. Progress was not sufficiently rapid to enable the Church to discard national means and power entirely. Accordingly it set itself the task of securing temporal power and rule. And from the third century until far into the nineteenth, the ecclesiastical spirit was dominant.

The Church grew very rapidly the first few centuries of its history. The Roman emperors became alarmed at the progress the Church was making and they threatened it with annihilation. The leaders within the Church soon learned that if they could establish the Church inside the limits of the Roman Empire and have it become an actual part of that empire, it would have a stronger prestige and be in position to carry on the work of world-wide evangelization. The Church was successful in this attempt in large measure, yet interest in the instruction and training of the masses was nearly lost, and the seeds that afterwards grew into the Reformation harvest, were now sown. In its attempt to Christianize the Roman Empire, the Church was Romanized by the Empire, and did not recover from this secularization for a thousand years.

#### *Religious Instruction at the Reformation Period.*

For at least fifty to a hundred years before the Reformation broke out with all its turmoil, there was a wide-spread feeling of a need of more and better religious instruction for

all the people. This feeling had been kept alive and increased by parties within the Church, such as the United Brethren (Moravian), who had at the beginning of the Reformation, 400 parishes and 200,000 members, were using catechisms and hymnals of their own composition and had two printing presses in operation, from which went out a steady stream of evangelical literature. They immigrated into other countries, Saxony, Prussia, Denmark, Baden, Switzerland, Russia, England, and reached America in 1735. Wherever they settled they established schools for the religious instruction of children, and study of the Bible (Schaff-Herzog Ency., Art. Moravian Church).

Brethren of The Common Life were another sect that had much to do with the spread of religious instruction and its improvement during this period. Thomas à Kempis was one of its earliest leaders. The party spread over a large section of Germany during the fifteenth century, every large town having one or more of its houses. The chief office of the association was education, which it carried on in various ways. Sometimes schools were established, sometimes by preaching, lecturing, and the dissemination of religious and stimulating literature the work was carried on. Special attention was given to the religious instruction of children. After the sixteenth century the order declined, having accomplished its purpose, since the state founded schools, and provided for the regular and systematic education of all, both secular and religious.

The Waldenses contributed a large part to the improvement and spread of religious instruction of the people during this period and are one of the two sects of this age that have existed until the present. They preached in the streets and in the houses, and sometimes in churches. Expelled from Lyons their home, they took their wives and children with them and set out upon a teaching and preaching tour

through southern France. They carried translations of the Bible, or of parts of it, and distributed them as they travelled from place to place. They preached and taught publicly or in private, as occasion demanded. They had churches of their own in various places where the Bible was studied and read in their own tongue and the children carefully taught. At the opening of the Reformation they had settlements in Italy, Switzerland, France, and Germany. They had catechisms, and a church literature, and translations of other writings, which they spread as they went about teaching and preaching.

As early as 1529 catechetical teaching was established by Luther to be given on the first day of the week. The same year he published his catechism in two grades, a larger for the ministers and teachers and a shorter for the children and laymen. These books were widely used in Germany and had a powerful influence in the religious training of the children and the masses of the people.

The Archbishop of Milan, Charles Borromeo, established a system of schools about 1564, which were graded, with a minister and assistant for each class. These schools were extended to the entire diocese, and have been continued in a more or less modified form to the present, with little or no Biblical instruction given.

A flood of catechisms was poured out on the Protestant world at the time of the Reformation. Catechetical instruction was revived with more than Apostolic zeal. The pendulum was now swinging to the opposite extreme. The danger of too much and too advanced religious instruction was real and great. The catechism of Calvin appeared in 1536 and the Heidelberg Catechism in 1563; Bellarmin issued his in 1603; Bossuet published his in 1687 and the Catechism of the English Church was published in 1604. The Westminster Catechism was issued in its smaller form

in 1646 and in its larger form in 1647. Cranmer published a catechism in 1548. King Edward VI's catechism came out in 1553, Bunyan's Instruction for the Ignorant in 1672 and Watts' Catechism for Children and Youth, in 1730. The Catechism of the Council of Trent appeared in 1566 and remains to the present the chief catechism in the Catholic church (Schaff-Herzog Encyclopedia of Religious Knowledge, Art. Catechisms).

The system of the religious instruction of the children and youth as provided by the Protestant reformers was so powerful an agent in the spread, growth and strength of the Reformation that the Catholic Church, in order to save itself from annihilation, was compelled to counteract in some effective way. A system of schools known as the Jesuit Schools was one method the church adopted or sanctioned. This organization did much in staying the progress of the Reformation and saved many lands and districts for the Roman Church. This order was a powerful arm of the Church for a century or more, when it declined, and after being driven out of country after country on account of its intrigues, it reached America where it still exists.

Although the Protestant Churches gave special attention to the instruction and training of the children and youth, yet no united or organized effort or movement such as the Roman Church could present, was maintained. Each branch of the Protestant Church followed its own method and gave special attention to its own distinctive principles of belief. The scholastic spirit ruled the clergy and they turned their attention to refuting the heresies and falsities of the teaching of the Roman Church. Doctrine became the one great subject of sermon, discussion, article, book and instruction. Some of the catechisms that appeared at the time of the Reformation are compendiums of systematic theology and no more suited for the instruction of the



young than calculus is for use in the elementary grades in the public school. Dialectics, dogmatic theology and metaphysics dominated the thinking of the clergy for two centuries or longer from the time of the Reformation. The preacher and the laity had little in common. The spiritual tide that rose high at the Reformation soon subsided and many of the less enthusiastic ones taught mechanically. The catechisms that had been intended as helps and guides in religious instruction and never for memorizing by the children, became, under the reaction, props for poor teachers and ministers with little or no teaching ability. That which was designed as an aid to religious instruction became a stumbling-block to many. The general condition of the times also lessened interest in religious things. The scientific revival under the influence of Bacon was beginning. The vessel of learning was beginning to right itself and to bring man into possession of his complete inheritance. Religion was no longer to dominate the field of knowledge.

In giving birth to the new life of science there was sent out through the land the wail of infidelity. During the eighteenth century spiritual dearth reigned almost supreme. The need of a powerful and lasting awakening became more and more apparent to those who remained as seers. Yet many oases were found to relieve the desert waste. Schools were being established here and there both in Europe and in America for the religious instruction of the children and youth. Fryth, Tyndal, Latimer, Ridley, Ferrar, Hooper and others labored faithfully in England. Count Zinzendorf, Spener, Francke, Calvin, Bengel, Crusius and many less prominent leaders were faithful in promoting religious instruction on the continent.

Secular education was reviving along the line of the training of the individual, and this in time reacted to the

advantage of the religious training of the individual. Comenius and Locke in the seventeenth century and Rousseau, Basedow, Milton and Pestalozzi (yet Pestalozzi's work was largely accomplished in the nineteenth) in the eighteenth, accomplished reform in general education. The great work of both Wesley and Whitefield tended to bring the importance of the individual more vividly to the attention of the church. Thus many apparently independent streams of influence united in hastening the revival of the religious instruction of children and youth and which is now known as the Modern Sunday-School Movement.

## II

### THE MODERN SUNDAY-SCHOOL MOVEMENT AND RISE OF THE INTERNATIONAL SYSTEM OF UNIFORM LESSONS

MANY claimants for the first Sunday-school organization are to be found. Sunday-schools were organized in this country as early as the year 1659 and in Europe, much earlier. Luther founded his catechetical schools about 1529, and Borromeo, Archbishop of Milan, instituted and maintained a system of schools where the boys and the girls were kept separate and each division subdivided into classes and a minister provided for each class with the assistance of a layman for the boys and a woman for the girls, a few years later. (See page 35.)

Some of the places that claim to be the birthplace of the modern Sunday-school, or to have had Sunday-schools before the one started by Raikes, are Bath, England, about 1650; Plymouth, Mass., about 1669; Roxbury, Mass., 1674; Glasgow, Scotland, about 1707; Bethlehem, Conn., 1740; Ephrata, Penn., 1739 or 1740; Brechin, Scotland, 1760; Bedale, Eng., 1765; Bohemia, 1773; Bolton, Eng., 1775; Bright parish, Ireland, 1770. These schools were scattered, transient, and nothing of a widespread nature ever came from them. The time was not ripe for a world-wide movement until the Robert Raikes Revival began when the scattered forces soon came to have a more definite and united interest, gradually growing into the vast movement of the present time.

For further reference, see: E. W. Rice, Sunday-schools, Schaff-Herzog Encyclopedia., Vol. 4; Lewis G.

Pray, History of Sunday-schools and of Relig. Educa., 1847; W. H. Watson, The First Fifty Years of the Sunday-School, 1873; H. C. Trumbull, Yale Lectures on the Sunday-School, 1888; Simeon Gilbert, The International Lesson System, 1879; D. P. Kidder, Sunday-school, McClintock and Strong's Cyclopedia, Vol. 10; D. P. Kidder, Sunday-School Societies, Unions, Etc., Cyclopedia, Vol. 10; Sunday-Schools and the American Sunday-School Union, Barnard Jour. Educa., Vol. 15; Robert Cochrane, Sunday-Schools, Chamber's Encyclopedia, New Ed., Vol. 9; Franklin Noble, Sunday-Schools, Amer. Encyclopedia, Vol. 15; W. G. E. Cunyngham, History of Sunday-Schools, Rev. Ed. 1902.

### *The Raikes Revival.*

Robert Raikes was a citizen of Gloucester, England, a printer and editor by trade, and a member of the established Church. The beginning of "this scheme was entirely owing to accident," as Raikes said in his letter to Colonel Townley in November of the year 1783. One morning as he was walking in the suburbs of the city on an errand of business, among the pin factory people, he noticed the deplorable condition of the children at play in the street. Enquiring of a woman who lived in the neighborhood as to whether those children belonged to that part of the city or not, and receiving an affirmative answer, together with a vivid description of the community on Sundays, Raikes resolved to attempt to relieve the sad and needy condition of the children, as well as provide a check to the profanation of the Sabbath day. He accordingly hired four ladies who were to teach on the Sabbath, such children as were sent to them on that day, agreeing to pay the teachers one shilling for each Sabbath's work. The school was opened in 1780 or 1781. The instruction was in

## The Modern Sunday-School Movement 41

reading and in the Church of England Catechism. The children were to come with clean hands, clean face, and combed hair, and if respectable apparel was wanting, they were to wear what they had, but come clean. The children received were from six to twelve or fourteen years of age. Mr. Raikes gave the children a little book that he printed. He also gave to the more studious and well-behaved children Bibles, Testaments, shoes, and clothing. The children were to come at ten in the morning, and remain until twelve, when they were to go home and return at one; then study a reading lesson and go to church; after this they went back to school, studying the catechism until half-past five, when they were sent home with instruction not to play in the streets or make a noise.

The first Sunday-school Raikes held was in the house of a Mr. King, and Mrs. King seems to have been one of the teachers first hired (Trumbull, *Yale Lec.* p. 111). In a letter to Mrs. Harris, dated November 5, 1787, Raikes says, "I endeavor to assemble the children as early as consistent with their perfect cleanliness,—an indispensable rule; the hour prescribed in our rules is eight o'clock; but it is usually half after eight before our flock is collected. Twenty is the number allotted to each teacher; the sexes are kept separate. The twenty are divided into four classes. The children who show any superiority in attainments are placed as leaders of their several classes, and are employed in teaching the others their letters, or in hearing them read in a low whisper" (Pray, *Hist. of Sunday-Schools*, pp. 144-145).

Mr. Raikes published an account of his work in the *Gloucester Journal* of November 3, 1783, of which magazine he was both proprietor and editor. This account was copied in the *Gentleman's Magazine* of London of the next year, which was widely circulated, the article attracting much attention. Many were interested, among whom were

the poet Cowper, Bishop Porteus of Chester, and Dr. Scott the Biblical commentator. But a Mr. Fox was the most active character to take hold of the movement and help it forward. William Fox opened correspondence with Raikes, became enthused with the missionary spirit, urged the calling of public meetings, and became the means of organizing the Society for Promoting Sunday-schools throughout the British dominions. This society was formed September 7, 1785.

In his letter to Colonel Townley three years after the first school was started, Mr. Raikes writes, "The number of children thus engaged at present on the Sabbath is between two and three hundred, and they are increasing every week, as the benefit is universally seen." In a letter dated November 5, 1787, to Mrs. Harris, he writes, "In four years' time it has extended so rapidly as now to include two hundred and fifty thousand children" (Pray, Hist. of S. S., pp. 141 and 147).

The movement became very popular and seemed to be that for which earnest souls had been longing. Noted men gave the enterprise their support. The seed had been sown in other countries long before by reformers, and when this movement began it quickly spread to other lands. And yet, like all reforms, it met with determined opposition at home and abroad. It was bitterly antagonized in Scotland, although the Assembly of the Presbyterian Church had passed a decree in 1560 that the second service should be given to worship and the catechising of children and others uninstructed. The Archbishop of Canterbury called the bishops together to see what could be done to stop it. They did not stop it. The interest in Sunday-schools increased with great rapidity. And while the Sunday-school movement was at first not a church or a public affair, but an individual undertaking, yet certain church officials gave it their ap-

proval and from the small beginning grew a world-wide enterprise.

Considerable discussion has taken place between earlier writers on the history of Sunday-schools as to whether Robert Raikes or Rev. Thomas Stock deserves the credit of having started the modern Sunday-school movement. Some records seem to show that Stock had a school that was conducted on the Sabbath day, and at which the teachers were paid, before Raikes started his school. It appears also that Stock and Raikes started a school jointly, Stock furnishing the rules. But Raikes seems to have withdrawn soon after, and in July, 1780, opened a school on his own responsibility, which became, by common consent, though not by universal consent, the first modern Sunday-school (Dict. of Nat. Biog., Art. Robert Raikes).

### *Growth and Extension of the Movement.*

The First Day or Sunday-school Society was formed in the United States at Philadelphia, January 11, 1791. The purpose of this society was to give religious instruction to the poor children on the Sabbath, and especially to those children who did not attend the regular church service. The teachers were paid in this school as in the original Raikes school. It was soon found that with paid teachers the work did not progress as fast as was desired and strong efforts were put forth to secure teachers who would teach gratis. Oldham, England, claims to have had the first teacher who refused to receive pay for teaching in the Sunday-School. John Wesley spoke in 1787 of the Sunday-schools at Bolton, England, where eighty teachers were employed, none of whom accepted pay. In the famous Stockport, England, Sunday-school having thirty teachers in 1794, only six of them took pay.

The Methodist Episcopal Conference at Charleston, S.

C., in 1790, ordered ministers to form Sunday-schools for whites and blacks, with voluntary teachers. Samuel Slater gave free religious instruction to his employees on Sabbath at Pawtucket, R. I., in 1797. In 1803, W. B. Gurney, Roland Hill, and others, formed the London Sunday-School Union, with the purpose of establishing and promoting schools with gratuitous religious instruction. The idea and practice of free instruction spread very rapidly and gave the Sunday-school movement great impetus.

In 1799, the Religious Tract Society was formed in England, which provided literature for the schools, so much needed. In 1811, Rev. Robert May, a missionary from England, established in Philadelphia a school with unpaid teachers, and introduced a system of reward cards or tickets, the beginning of the merit system in the Sunday-schools in this country.

Unions, societies, and commissions were formed very rapidly in nearly all Christian countries, until at the present time the number is very large. In 1808, the Evangelical Sunday-School Union was formed at Philadelphia for the purpose of promoting Sunday evening schools, and having unpaid teachers. The New York Female Sunday-School Union was formed in 1816, and the New York Male Sunday-School Union, about the same time. In 1817, the Sunday and Adult School Union was formed in Philadelphia to bring together all the Sunday and adult organizations within reach of the city. In 1824, the American Sunday-School Union was organized, having as its chief aim, "to plant a Sunday-school wherever there is a population." This society had issued a system of graded question books as early as 1831. It publishes a vast amount of literature suitable for Sunday-school uses. The work is supported by benevolent contributions and its influence and help are widely extended.



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The Foreign Sunday-School Association of New York was organized in 1878 and gives most of its attention to the establishing of schools in Europe, principally on the continent. It is international and interdenominational in character. This association supplies individuals and societies with money, hymn-books, Bible pictures, library books, papers and the like. Its work is largely executed through or in connection with other organizations and the method is chiefly that of correspondence.

Various Sunday-school societies and associations exist in this country and in Europe, each denomination, as a rule, having its own. The International Sunday-School Association is well organized and includes within its field of labor, the United States, Canada, and many European countries and other lands. This association dominates most of the state associations, county, city, and district associations in this country.

### *Conventions.*

Numerous local Sunday-school conventions were held in this country previous to 1830. In 1832, the first national Sunday-school convention was held in New York City. At this convention 220 delegates were present from fourteen states and territories. National conventions were held at Philadelphia in 1833 and in 1859, at Newark in 1869, and in Indianapolis in 1872. The convention held in 1872 was the one at which the International Uniform Lesson System was adopted. A general secretary was appointed and a better organization effected. The National Convention was absorbed in the International after the Indianapolis meeting, and this triennial convention is usually held at considerable distance from the former place of meeting.

International Sunday-school conventions have been held at Baltimore in 1875, Atlanta in 1878, Toronto, Canada in

1881, Louisville in 1884, Chicago in 1887, Pittsburg in 1890, St. Louis in 1893, the Second World's Convention convening at the same place and time, Boston in 1896, Atlanta in 1899, Denver in 1902 and unless changed, the Eleventh International Sunday-School Convention will meet in Toronto, Canada, in 1905. Jerusalem seems to be favored as the place of meeting for the Fourth World's Sunday-School Convention in 1904. The First and Third World's Sunday-School Conventions met in London, England in 1889 and 1898 respectively.

### *Sunday-School Institutes.*

It was felt for long time that the conferences and conventions of various kinds were more for enthusiasm and exchange of ideas as to methods and plans of work in general and that they did not supply the actual need of instruction in the principles and art of teaching, or of advanced instruction in the Bible. The institutes arose to meet these needs. Many local, state and sectional institutes are held in this country each year. Each denomination, as a rule, has its own conference or Sunday-school institute where competent lecturers and instructors are heard.

The Chautauqua Summer Assembly which convenes every year at Chautauqua, New York, has normal courses in Bible study, courses in primary work, courses in the psychology and pedagogy of religion, lectures on teaching, child study and the like. The Winona Assembly at Winona, Indiana is extending its courses so as to include various phases of religious instruction and Bible study. Both in Europe and in America institutes are being established on broad lines and recognition given of the wider and more vital phases of Sunday-school work and religious instruction in general, so that the Sunday-schools are being seconded through organizations apart from the regular conferences.

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At Hartford, Conn., the Bible Normal College which is interdenominational and "Seeks to fill the same place in the training of religious teachers that the high-class professional school holds in the training of secular teachers," pursues its work in close affiliation with the theological seminary there. Extension lecturers bring the work of applying the leading facts of psychology, the results of child study and the principles of modern educational science and practice to the religious instruction of children and youth to the immediate attention of the leaders and workers in the field. Courses in the psychology and pedagogy of religion are being introduced into various theological seminaries.

An increasing demand from large churches, Sunday-school associations, missionary societies and the like for trained workers, teachers, lecturers, and superintendents for different departments in the Sunday-school, indicate a growing interest in the improvement of the Sunday-school. The Bible Normal College as well as the school at Northfield, Mass., the one at Chicago, Ill., and other institutions of similar character are endeavoring to meet this increasing demand. Some churches now employ trained teachers on salary. Some pastors' assistants are required to have special pedagogical training. A few churches employ Sunday-school superintendents on salary who are required to have special fitness for the position.

The Sunday-school institute idea seems to have had its origin in England when the Church of England Sunday-School Institute was formed in 1843. This has been and is to-day one of the most efficient organizations for the promotion of Sunday-schools, in existence.

The Sunday-School Commission of the Protestant Episcopal Church, Diocese of New York, have organized a Sunday-school institute for the purpose of improving the Sunday

schools of the diocese. They have regular training classes for teachers and for those who may become teachers. Instruction by trained instructors is given to these classes. Church History, Principles and Methods of Teaching, Bible History, Missions, Doctrines, The Life and Teachings of Christ, Child Study and the like are some of the subjects treated at the sessions of this institute. Courses of lectures are given upon kindred themes by eminent educators of the country at different times throughout the year. In addition to the classes and lecture courses, a course of reading for the purpose of meeting the needs of those who are "teachers or intending teachers, who may wish to supplement by private reading at home the class and lecture work of the institute, or who may be unable to attend such classes at all," is provided or suggested.

The organization of schools was the watchword in the Sunday-school movement in this country until about the year 1862. Organize a school in every village and town was the cry. But ever since Dr. Vincent organized his normal class in Joliet, Ill. in 1857, and directed the first institute in this country in 1861, more attention has been given to the quality of the work, though the forward movement in extending the work is still maintained.

### *The Home Department of the Sunday-School.*

The home department is one of the more important later developments of the Sunday-school. This work was begun in 1881 in New York State, by a woman who lived among a number of people who could not or who would not attend the regular Sunday-school. She assembled her class at her home for the purpose of studying the Sunday-school lesson. Dr. W. A. Duncan learned of her work and conceived the idea of a general plan of this kind. He communicated his plan to Bishop Vincent who immediately sanctioned it and

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urged its adoption and establishment as soon as possible. "The suggested change was the extension of the privileges of Sunday School membership with all its rights and privileges of religious and social fellowship, invitations to the regular church and Sunday School services, and to all entertainments, picnics, etc., and the free use of Sunday School helps and library books, to all students who could not, or would not, attend the regular Sunday School, but who were willing to study the lessons outside the school-room, keep a record, and report the same to the superintendent of the main school. It was the application of the University Extension and C. L. S. C. methods of work to Bible study, and made the Sunday School as broad as the parish" (Ninth International Convention Report, p. 104). The home department is well organized and is, in a sense, the recruiting force of the Sunday-school wherever maintained. An International Home Department Association is supported which acts as a kind of bureau of general information for the work in all its phases. A home department literature is being developed and this adds greatly to the efficiency and to the success of the work.

### *Methods of Instruction and Materials Used.*

The first modern Sunday-schools were chiefly for the benefit of the most needy classes and the instruction there given was necessarily elementary and included subjects not now taught in the Sunday-school. Reading and writing were taught in the first modern Sunday-schools. The Church of England Catechism was a principal text-book. Three sessions a day were held, and two sessions a day are now held in many of the Sunday-schools in England. A large amount of memorizing was done in the early Sunday-schools. Bible passages and catechisms were the chief things memorized. One writer states that as many as 700

Bible texts were memorized each week by individual pupils. Later, 500 of the number were taken off. But so great was the craze for memorizing that it is said to have affected the minds of some of the children.

Improvement in the methods of instruction was slowly made. A system of lessons in which pictures were given a prominent place was introduced by David Stowe about 1820.

In 1826 the American Sunday-School Union began to use a system of Uniform Limited Lessons. These provided for reviews. About 1830 regular lessons accompanied with notes were prepared for the use of teachers, under the influence of James Gall, in England. About the same time a series of question books was used in America. The London Sunday-School Union issued a series of lessons with notes for the use of pupils. This was probably the first of its kind published. Previous to 1865, each school that did not use some regular series of lessons, selected its own lessons, similar to the method of the Episcopal churches in this country to-day.

Rev. J. H. Vincent issued a series of Sunday-school lessons with notes in the Sunday-School Teachers' Quarterly in 1865. There were four optional series of lessons presented in this scheme. In 1866 this quarterly was changed to a monthly and called the Sunday-School Teacher, the first number of which was the cradle of the New Uniform Lesson Idea. The new course of lessons published in this journal was entitled "Two Years with Jesus: A New System of Sunday-School Study." The first year studies in this course were The Life, Journeys and Miracles of Jesus. The second year studies were The Parables, Conversations and Discourses of Jesus. Twenty-four lessons were issued for each year, two days being given to a lesson. A golden text was affixed to each lesson and the golden text was to be memorized. A home lesson was given accompanied

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with an analysis. The plan of analysis in the regular series of lessons was the four P's and the four D's. These meant Parallel Passages, Persons, Places, and Dates, Doings, Doctrines, Duties. These lessons were used quite extensively.

As yet the Sunday-school work was not unified in such a way as to give it strength and command the attention of the religious world. A strong desire was felt by many workers for some method by which the vast and somewhat scattered forces might be enabled to work more in unison. It remained for Mr. B. F. Jacobs of Chicago, a layman, but a man very active in Sunday-school work, to suggest the uniform idea as we now have it embodied in the International System of Lessons. In 1871, the Sunday-school publishers met in New York and adopted a provisional plan for uniform lessons for 1872. This plan was suggested by the executive committee of the National Sunday-School Convention. The National Convention at Indianapolis in 1872 appointed a lesson committee to arrange a course of lessons extending seven years and covering the entire Bible. This course was published and sent out to various schools for trial and adoption. The convention at Atlanta in 1878 continued this committee with new members added, which arranged a second series of seven years' lessons. The sixth committee was appointed at the convention at Denver, 1902. The present series of lessons provides for three and one-half years' study in the New Testament and two and one-half years' study in the Old Testament. Historical, biographical and doctrinal elements are more prominent in the present series. A series of primary lessons has been in use among many schools using the International Lessons, for some time, and at the Denver Convention a resolution was passed favoring a two years' series of primary lessons, though the convention refused to permit the primary lessons to be designated "International" and would not recom-

mend the adoption of a series of advanced lessons "to take the place of the Uniform Lessons in the adult grades of the Sunday-school." The International System of Uniform Lessons is widely used. Great Britain, certain other countries of Europe to some extent, Syria, Hindustan, China, Japan, Mexico, Australia, the Sandwich Islands, Cuba, Canada, and Porto Rico, as well as the United States, are among the countries using this system of Sunday-school lessons.

### *How the Lessons are Selected.*

The lesson committee which is elected to serve six years has charge of the work of selecting the Sunday-school lessons. The first lesson committee was composed of ten members, five ministers and five laymen. Their names are the Rev. Drs. J. H. Vincent, John Hall, Warren Randolph, Richard Newton, and A. L. Chapin; and Messrs. Henry P. Haven, B. F. Jacobs, Alexander G. Tyng, George Stuart, Philip G. Gillett, and two members from Canada were added to the committee, Dr. J. Munroe Gibson, and Alexander Macallum. At present fifteen members compose the committee. These are Prof. J. R. Sampey, D. D., Prof. Ira M. Price, Ph. D., O. P. Gifford, D. D., B. B. Tyler, D. D., Mosheim Rhodes, D. D., Principal E. I. Rexford, A. B., Bishop H. W. Warren, D. D., John R. Pepper, F. J. Patrick, D. D., Charles R. Hemphill, D. D., J. S. Stahr, D. D., E. L. Shuey, Prof. Samuel Ives Curtis, A. F. Schaufler, D. D., and John Potts, D. D. This committee was elected at the Denver Convention and begins its duties at once. Dr. Potts is chairman, and Dr. Schaufler, secretary.

The Sunday-schools of England and Canada have a share in the selection of the lessons. Three of the lesson committee are residents of Canada, and at the Atlanta Convention in 1899, it was voted to "designate our fellow-



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workers in Great Britain, heretofore known as corresponding members, as the British section of the lesson committee." The committee meets regularly once a year, and appoints a number of its members to prepare a scheme of lessons for the following year, have it printed and sent to the different members of the committee, who at their next meeting are prepared to begin work at once. Each lesson text and golden text is carefully considered separately, and when this work is completed, the list is printed, and a copy is sent to the committee in London, and to the various lesson writers and publishers whose comments and suggestions are solicited. At their next meeting the committee goes over the entire work with equal care and all criticisms and suggestions noted and heeded as far as deemed best. The finally approved lists of lesson texts and of golden texts, and of subjects of lessons, are then printed and sent to the treasurer of the International Convention, who sends the lists to those publishers who pay their proportionate amounts of the expense of preparing them. The publishers then give the lists to those who write the lesson comments.

The Methodist Book Concern has published the lists for the committee free of charge. The committee receive no pay for their work but their expenses are paid by the publishing houses which are known to use the International Lessons, the amounts being proportioned according to "their Sunday-school publications" (*Sunday-School Times*, May, 1896; Art. by Dr. Warren Randolph).

### *Criticism of the International Sunday-School Uniform Lesson System.*

The International System of Uniform Lessons has been and still is severely criticised, notwithstanding its wide use and great popularity. That it has done a vast amount of good and rendered excellent aid in furthering the Sunday-

school enterprise in general, cannot be denied. That it was the best system that could have been adopted and successfully applied at the time it came into use, may also be granted. That it has increased an interest in Bible study which interest is widespread and seemingly a permanent one; that it has aided in developing a fraternal spirit of fellowship among the many denominations of the evangelical churches; that it has turned the attention of church leaders more to the study and exposition of Scripture and lessened the dialectic interest, and so stayed the craze for creed building, seem quite evident. It has brought the scattered forces of the Sunday-school army together and brought union if not unity into the work. It has added greatly to the convenience of Christian people when traveling, by giving opportunity to study the same lesson as if at home, even when in some distant city or land. It has created a large amount of religious literature, much of which is of value, and has done all in all a great service for the cause of religious instruction in general. All these, we believe, will be admitted by every one interested in the subject. And yet when all this has been said and much more that could be said in its favor, there are reasons for believing that the International System of Uniform Lessons is not adequate to the needs and conditions and ideals of modern educational standards and requirements and that it should be supplanted by a system of Bible-school lessons suited to the proper religious instruction and training of the present time. (1) The International System of Uniform Lessons tends to limit the pupil's knowledge of the Bible by inviting a dependence upon the helps that accompany the lessons, and causing a neglect of Bible study. It is said a generation of young people ignorant of the Bible contents is now growing up. The answer may be made that the publishers of the helps are at fault here and not the system.

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Yet the International System is responsible for the method.

(2) The present system is not orderly or connected in such a way as to afford a comprehensive and intelligible view of the Bible. The text at times is broken or cut up so as to get much text into small compass. At times the subject is not closely related to the lesson text. It is frequently more closely related to the preceding or the following text. Often one must read whole chapters in order to get the meaning of the lesson, which method is, to say the least, unpedagogical. Children want wholes, not fragments. They are not satisfied with the end, middle, or some other section of a story. It is very sad that commercial elements should be determining factors in the selection of the lesson texts.

(3) Little or no recognition is given to the natural, pedagogical order of the English Bible as we now have it. It is no longer questioned by educators that the Bible, on the whole, is pedagogical in its general arrangement. The Old Testament is more suitable for children and boys up to about fourteen years of age. The New Testament is undoubtedly better suited for adolescents and mature minds. Even the Old Testament is arranged pedagogically. The wonder and folk lore stories, the creation and nature stories, come first. These appeal to the little child under six. Farther along are the law and order books, the spectacular scenes of Egypt, the Red Sea, Sinai, Marah, Nebo and the like. Then come the historical, military, patriotic, then the prophetic and reformatory with an occasional glimpse of the utopian world in the future. That is all pedagogical. So also is the New Testament. The doctrinal part is near the close where it belongs in any proper course of study for the school. Now the present system ignores all this. It skips around from the Old Testament to the New and vice versa as if each were equally valuable and suitable for every grade of pupils in the school. It is chronological and

somewhat biographical. But other requirements exist besides these. (4) The present system pays little or no regard to fundamental and well-known pedagogical principles applied in all modern public instruction. Such principles as the self-activity of the child, the central character of interest in education, the dominant power or powers of the mind, the nascent stages of childhood and adolescence, and the unity and manifoldness of the developing mind are largely ignored by the Uniform System of lessons. The activity of the teacher must be substituted for the self-activity of the child in the teaching of many of the International Lessons to pupils under twelve years of age. Reason is often the chief power appealed to in pupils six, seven, eight, or nine years of age, by the best presentation of these lessons to them. (5) One of the most fatal defects in the Uniform Lesson System is the fact that it is framed, prepared, worked out, built up from the adult point of view *almost* entirely, if *not entirely*. Adult conceptions, adult principles, adult doctrines, truths, methods and requirements and needs are stamped upon it from first to last. It would seem that the child is taken to be a small adult, an adult in miniature, the fallacy of which notion Dr. Nathan Oppenheim clearly showed a few years ago when his book on *The Development of the Child* appeared. It is not true, to say the least, that any or all truths interesting to the adult mind may be made interesting to the child by merely simplifying the method of instruction or of presentation. Many truths have no interest, no meaning and no fascination for the child. They are far beyond his power of conception or ability to grasp. Nothing to which they appeal is in his mind, nature or need. To judge the child mind by adult modes of thought, interests, and needs and provide for his religious instruction accordingly, is sinning against the best light of modern educational practice, against

the child, against nature which is our safest guide as to the condition and need of the child, and it is sinning against Holy Writ and against the Great Teacher's example and admonitions. No public schoolmasters would place compound interest, compound proportion, arbitration of exchange, geometry, algebra, Latin, calculus and the like, in a curriculum of study for children six, seven, eight or nine years of age. They would quickly be called to account if they should do it. And yet, such proceedings as just mentioned, would be no more inappropriate than the presentation in the International Uniform Lessons of such subjects for study as the Temptation of Jesus, Jesus in Gethsemane, the Unjust Steward, Jesus Crucified, Peter's Confession, Death of John the Baptist, The Descent of the Spirit, and Justification by Faith, by little children nine years of age and under.

(6) The theological conception of redemption seems to be central in the point of view from which the International Lessons are selected and little children are supposed to need the same remedy in the same form as adults, it would appear. Every one who has studied the stages of childhood and of adolescence will admit that the natural and golden time for reacting to the Gospel influence is adolescence, and that children under ten, in the majority of instances, are incapable of adequately realizing the import of the Gospel message and are not sufficiently developed to take so important a step as public profession of faith in the Saviour implies. It is also evident that the religion of the little child, the religion of the boy or of the girl twelve to fifteen years old, and the religion of the youth are different from each other. That what is religion for one stage of development is not religion for any other stage. The International System ignores all this very largely. The International System of Lessons seems to be framed in view of the belief that every

individual from the youngest to the oldest that could attend the Bible-school is *lost entirely* and in the *same sense*, and requires the process of redemption in the same stage of its application and in the same degree of application. The same truths are thus to be taught to all at the same time because all have similar needs of redemptive grace. It is such practice as this that goes a long way in destroying the natural and genuine interest the child otherwise would manifest in religion and retain as age advances, though enlarging and varying in character with years, but which natural interest is thus weakened or destroyed for many individuals early in the adolescent period.

The interests, nature, capacity and needs of the pupil are largely neglected by this system. The adult reasons out the order of lessons as it appeals to his mature and logical mind and then directs that the child mind be conformed to that order in the study of the lessons. The very idea of uniformity, which is the pivot of the system, is antagonistic to reform and advance in education. Conformation and not formation seems to be central in the International System. Any adequate system of lessons must be flexible, broad and rich, and suited to the pupil. The International Lessons are fixed, limited, fragmentary and suited almost exclusively to mature minds.

The supplemental lessons provided for so early in the history of the International Lessons are an acknowledgment of the inherent weakness and deficiency of the Uniform System. The main purpose of these lessons is to provide outside the regular lesson such Bible knowledge as the regular lessons ought to furnish but are unable to give. The supplemental lessons have not become popular. Teaching two lessons requires more time than the Bible-school hour affords. In many instances the supplemental lesson actually became a substitutional lesson. The error of attempting to

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teach two lessons to little children during the same hour soon became apparent. "No solution of this matter which attempts to make up for the unsystematic study of the Bible in one set of lessons by the study of another set of lessons about the Bible can possibly succeed in imparting the desired knowledge to our Sunday-schools as a whole" (Dr. Blakeslee, Chautauqua Address, August, 1898).

Considering the many and the fatal defects of the International System of Uniform Lessons it is difficult to understand how this system has been maintained in force so long and retained so strong a hold upon so many intelligent minds. It is encouraging to note that the primary teachers and superintendents are being aroused to demand reform and reconstruction in the course of study. The lower grades of the Bible-school have suffered most from the Uniform System and here atonement should first be made. The present committee seem to be giving little hope for advancement and reconstruction as they are boldly blocking out another six years' course of lessons along the general lines of the present one. Six or eight more years of agitation seem necessary.

We sometimes hear it said that the teacher is the key to the whole Sunday-school problem, and that methods, plans, courses of study and the like are secondary to this. The fact is that no one thing is the key to the Sunday-school problem. Even if the teacher were that key, then, a course of study that provides for the careful and proper training of teachers and that *best aids them in their work*, should be provided, adopted and used.

The friends of the International Uniform Lesson System argue that common sense and wisdom are to be used on the part of the teachers in presenting the lessons to their classes, and that ideal lessons would not insure success unless wisdom and good sense are employed by the teachers.

But it would require more than ordinary wisdom and good sense properly and successfully to present these lessons to all the grades of pupils in the Bible-schools. Many of the best primary teachers do not attempt it. They say it cannot be done. And many others know it cannot be done.

The demand for graded lessons is sometimes answered by saying that what is needed is not graded lessons but graded teachers and graded teaching. But such statement reveals an ignorance that really is inexcusable. As though any teacher, however capable, could change the constitution or nature of the child. Such an argument as the above is its own refutation. No one denies the truth that graded teachers and graded teaching are both needed. But no teacher is able so to alter the nature of the pupil that all the pupils in the Bible-school shall require the same lessons irrespective of their ages or stages of development. It is the condition, capacity, interests and needs of the pupil that are to determine the character of the lessons that are to be taught and never the peculiar liking or choice of the adult logical mind. The importance, character and suitableness of the lessons are to be determined from the standpoint of the child, not from that of the adult. The advocates of the International Uniform Lesson System seem to have failed to notice that the child develops according to laws and principles peculiar to childhood, and that many of the laws of adult life do not apply to child life at all.

For the purpose of showing how slowly progress is made in religious work and particularly in the work of religious education, the resolutions relating to the lessons and passed by the late International Convention, are here given.

*Resolved:* That the following plan of lesson selection shall be observed by the lesson committee to be elected by this convention :



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(a) One uniform lesson for all grades of the Sunday-school shall be selected by the Lesson Committee, as in accordance with the usage of the past five Lesson Committees; provided, that the Lesson Committee be authorized to issue an optional "Beginners' " Course for special demands and uses, such optional course not to bear the official title of "International Lesson."

(b) *Resolved*, That at this time we are not prepared to adopt a series of advanced lessons to take the place of the Uniform Lessons in the adult grade of the Sunday-school.

(c) The Lesson Committee is urged to consider how far a better continuity of Bible study may be secured by alternating at longer intervals—of one or more years—the selections from the Old and New Testaments respectively.

(d) *Resolved*, That this convention reaffirm the instruction on the subject of temperance lessons adopted at Pittsburg and reaffirmed at St. Louis and Boston.

(e) *Whereas*, The International Primary Department has expressed its appreciation of the value to the primary work of America of the action of the Lesson Committee in providing a Beginners' Course, and has asked that this course be extended to two years; therefore,

*Resolved*, That we transmit this request to the lesson committee for their careful consideration.'

### *The Commercial Phase of the System.*

Another phase of this subject should be mentioned, if no more, and that is the invested interests in the system. Large sums of money are invested in the various publishing concerns that have to do with these lessons. The profits are in many cases large. And in this commercial age, when money in a certain sense is king, anything that is likely to interfere with the income from a business, is sure to be opposed by those who are directly interested.

The publishers have urged that the number of verses composing a lesson text be kept down to a minimum. The reason is plain. The fewer the verses the less the cost of publishing the lesson helps, while the selling price of the same will not be less than the price of helps with many more verses in the lesson text could well be. And besides, when the six or seven years' course has once been written and studied through, the expense of preparing helps for each succeeding series of lessons need not be so great. To publish helps for a three or four grade system of lessons would cost the publishers vastly more than the helps for a one grade system such as the International System. How much weight the invested interests have in retaining the present system of lessons, we do not pretend to say, but that they have much to do in this retention there is not the least doubt in the minds of many directly interested in the Bible-school work. And the pressure that must yet be brought to bear upon the International leaders before the proper change is made, only the future can reveal.

Table showing the relative number of lessons taken from the different books of the Bible and as comprising the International Series since its beginning, for the years 1873 and 1903, inclusive :

Genesis, . . . . .	96	Psalms, . . . . .	30
Exodus, . . . . .	61	Proverbs, . . . . .	26
Leviticus, . . . . .	14	Ecclesiastes, . . . . .	5
Numbers, . . . . .	17	Song of Solomon, . . . . .	0
Deuteronomy, . . . . .	9	Isaiah, . . . . .	29
Joshua, . . . . .	40	Jeremiah, . . . . .	11
Judges, . . . . .	14	Lamentations, . . . . .	0
Ruth, . . . . .	5	Ezekiel, . . . . .	6
1 and 2 Samuel, . . . . .	91	Daniel, . . . . .	20
1 and 2 Kings, . . . . .	95	Hosea, . . . . .	3
1 and 2 Chron., . . . . .	29	Joel, . . . . .	1
Ezra, . . . . .	9	Amos, . . . . .	4
Nehemiah, . . . . .	14	Obadiah, . . . . .	0
Esther, . . . . .	5	Jonah, . . . . .	5
Job, . . . . .	6	Micah, . . . . .	1

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Nahum, . . . . .	1	Ephesians, . . . . .	7
Habakkuk, . . . . .	0	Philippians, . . . . .	5
Zephaniah, . . . . .	0	Colossians, . . . . .	3
Haggai, . . . . .	2	1 and 2 Thess., . . . . .	6
Zechariah, . . . . .	4	1 and 2 Timothy, . . . . .	7
Malachi, . . . . .	5	Titus, . . . . .	2
Matthew, . . . . .	153	Philemon, . . . . .	0
Mark, . . . . .	121	Hebrews, . . . . .	7
Luke, . . . . .	163	James, . . . . .	7
John, . . . . .	125	1 and 2 Peter, . . . . .	5
Acts, . . . . .	204	1 John, . . . . .	5
Romans, . . . . .	18	2 and 3 John, . . . . .	0
1 and 2 Corinthians, . . . . .	24	Jude, . . . . .	0
Galatians, . . . . .	4	Revelation, . . . . .	13

### III

#### OTHER SYSTEMS OF RELIGIOUS INSTRUCTION

##### *The Bible Study Union (or Blakeslee) Graded Sunday-School Lesson System.*

REV. ERASTUS BLAKESLEE, D. D., is the founder of this system. In 1888 Dr. Blakeslee prepared a series of studies for use in the class which he was then conducting in his own church. The work was extended a year or two later, and after futile attempts to correlate it with the International Lessons, Dr. Blakeslee began, in 1890, the preparation of a course of lessons embodying his own theories and principles, on the life of Christ. This work was enlarged rapidly and in 1891, The Bible Study Publishing Company was formed in Boston and took control of the work of issuing Sunday-school lessons based on the plan of Dr. Blakeslee. Additions were made to the course from time to time and in 1892 steps were taken towards the organization of the Bible Study Union which was formed in New York City in 1893. This union certainly began its existence and its work under most promising circumstances. About five hundred prominent men became more or less intimately connected with this union from the start. College and university presidents, professors, ministers and many other leading men gave it their support.

This system embraces the following facts and principles:

(1) Division of the Bible into three general parts for study. These parts are, The Gospels, the rest of the New Testament, and the Old Testament. One year is given to the study of each of these parts. (2) Division of each of the three general parts into three courses to suit classes of

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varying ages. The three divisions into which each of the general parts is divided are (*a*) Children's Courses,—Stories and Great Truths of the Bible. (*b*) Young People's Courses,—Biblical History and Geography. (*c*) Bible Class Courses. (3) The Children's Courses are graded thus: First, Primary or Infant Class Lessons; Second, Primary Lessons for the middle grade, and Third, Primary Lessons for the advanced primary grade. This provides uniform lessons for the entire primary department. (4) The Young People's Courses are Junior, Intermediate, and Progressive. (5) The Bible class has one grade but three courses. (6) All classes study the same general portion or part of Scripture at the same time, though a different lesson and in a different grade. (7) All pupils study once through the Bible every three years, but in a different grade each time through the Bible. (8) The pupils progress rapidly from grade to grade and each time they again study any part of the Bible it is in a higher grade and so in a more advanced way. The course of study, instead of being like a circle, returning upon itself, is more like a spiral, rising higher each time round. (9) The lessons are not dated, so that the study may begin at any point in the system. The text-books remain the property of the school. (10) All grades are harmonious in chronology and in teaching. The knowledge gained in one course becomes a foundation or preparation for the course next higher. (11) The Bible text is not printed in the lesson helps, thus encouraging the reading and studying of the Bible itself.

This system is evidently an improvement over the International System of Lessons, whatever its defects may be. It has a graded system of lessons. It provides for the connected study of the Bible, in a measure, at least. In each course through the Bible the students do not have to travel over practically the same ground. They study in the same

general field but not the same lessons. Some regard is paid to the actual nature and needs of the child. An attempt is made to suit the lessons to the child and not *vice versa*. This system encourages the actual study of the Bible and is adaptable to any time or place. But it has fatal defects. The grading is poorly done, being mechanical and not natural. The stages of child development are not recognized in the grading, sufficiently. It is not pedagogical for all grades to study even the same general portion of Scripture at the same time. The Epistles are not for childhood, but for mature minds. Three years are not sufficient time for a systematic and pedagogical course through the Bible. It is not wise to keep children two years in the New Testament for every year in the Old Testament. The Old Testament, according to the best light we now have, should predominate as study material, before adolescence. This system seems to have as its aim, education through imparting information instead of education through formation. An effort to acquaint the pupils with as many facts and truths concerning the Bible as possible seems to dominate, to produce prodigies in Biblical lore appears to be the aim. This is beneath the high purpose of the Bible-school. This system does not adequately recognize that the child is a developing, an unfolding creature, requiring suitable nourishment at each stage of its progress and not simply a certain amount of nourishment at each stage.

Varying success has attended this system from its inception. But it is being improved from time to time and at present seems to be gaining ground, while there are those who believe in its permanency.

*The Sunday-School Commission of the Diocese of New York.*

The Episcopal Church in this country has had no general

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or extensively used system of Bible study lessons for their schools. Each school, as a rule, provided its own lessons. Efforts have lately been exerted towards the preparation and adoption of a system of lessons for the entire church, or at least for one or more dioceses. The Sunday-School Commission of the New York diocese have been working in this direction for some time. They have considered a number of different curricula one of which was published in outline in the *Living Church* for July 14, 1900, and claims to follow in the main the method and order of the public schools in getting in all the important knowledge between the tenth and fourteenth years. This curriculum like many others examined (twenty-two in number), is dominated by the church catechism and prayer-book. Many of these curricula that have been prepared as tentative outlines of Bible-school courses of study are narrow, lacking sufficient culture material to provide for the development of broad Christian character. They might aid greatly in the development of churchmen. This commission is taking the lead in the forward movement for improved Sunday schools in the Episcopal Church. The commission has an open field before it as the International System of Lessons never was adopted by the Episcopal Church. The commission arranges institutes, conferences, lecture courses, prepares and publishes books, manuals and other literature valuable in the Sunday-schools of the church.

### *The Religious Education Association.*

In 1902, The Council of Seventy issued "A call for a Convention to effect a National Organization for the Improvement of Religious and Moral Education through the Sunday-school and other agencies." Certain conditions were mentioned in this call: "That the religious and moral instruction of the young is at present inadequate, and imper-

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fectly correlated with other instruction in history, literature, and the sciences: That the Sunday-school as the primary institution for religious and moral education of the young should be conformed to a higher ideal and made efficient for its work by gradation of pupils and by the adaptation of its material and method of instruction to the several stages of the mental, moral and spiritual growth of the individual." The convention met February 10-12, 1903, in Chicago, Ill. Many addresses were given and papers read bearing on the subject of religious education in its various phases, by leading educators of the country. An organization was effected with Prof. Frank Knight Sanders, Ph. D., D. D., president, President Nicholas Murray Butler, Ph. D., LL. D., first vice-president, and President W. R. Harper, Ph. D., D. D., LL. D., chairman of the executive board. The treasurer is Mr. James Herron Eckels of Chicago and the position of general secretary is yet to be filled. The organization has a constitution which provides for a president, sixteen vice-presidents, a secretary, treasurer, a board of directors and an executive board of twenty-one members elected by the board of directors and to hold office for seven years. The board of directors consists of one member from each state, territory, district, or province having a membership of twenty-five or more in the association, together with twenty other members elected at large.

The purpose of the association is the promotion of religious and moral education through the agency of the following departments: (1) The Council; (2) Universities and Colleges; (3) Theological Seminaries; (4) Churches and Pastors; (5) Sunday-schools; (6) Secondary Public Schools; (7) Elementary Public Schools; (8) Private Schools; (9) Teacher Training; (10) Young Men's and Young Women's Christian Associations; (11) Young People's Societies; (12) The Home; (13) Libraries; (14)



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The Press; (15) Correspondence Instruction; (16) Religious Art and Music. The association is to undertake the advancement of moral and religious education in three broad and general ways: (1) In unifying the efforts of the different agencies already engaged in various lines of work. (2) In stimulating present agencies to greater effort, such aid being furnished through suggestion and the like. (3) In creating new agencies where none are now found and for the prosecution of work along lines not now pursued. The association is to be advisory and informative rather than administrative. It will pursue its work in the scientific spirit, will be controlled by the coöperative spirit and deal more with universals than with distinctives or particulars.

This association is one of the most important in existence and certainly the most representative. The failure of the church fully and successfully to solve the problem of religious and moral education of the children and youth of this country, we shall hope, will be satisfactorily solved by this association.

*Prof. George W. Pease* has prepared at length a curriculum of Bible study for the Bible-school. An outline of this course was published in the *Biblical World* for August, 1900. This course, on the whole, is much the best curriculum for the Bible-school that I have examined. The grading is good and natural. The periods and stages of individual development are observed in the grading and in the selection and arrangement of the material for study. The proper aim is kept in view. The formation of the highest type of Christian character is certainly a commendable purpose in the work of the Sunday-school. The entire curriculum shows the mark of an expert. The course seems to be constructed about the development in the mind of the pupil of the idea or conception of God. This feature, which may be questioned by some, seems to be so natural and

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orderly as to commend itself. A summary of the curriculum as constructed by Professor Pease is presented below :

### THE PRIMARY DEPARTMENT.

#### *Kindergarten Grades.*

Source of material : *Nature*.

The teaching a revelation of *God the Workman*. Power, wisdom, love, rule; basis for reverence, trust, love, obedience.

#### *Primary Grades.*

Sources of material : *Nature*, *Bible*, missionary literature.

The teaching a revelation of *God the Loving Father*.

Sec. 1. Providing for His children's needs.

Sec. 2. Providing wise laws.

Sec. 3. Providing guidance and help.

### JUNIOR DEPARTMENT.

Sources of material : *Bible*, missionary literature.

The teaching a revelation of *God the World-Ruler*.

Sec. 1. Ruling and blessing a people.

Sec. 2. Ruling and blessing the nations.

Sec. 3. Ruling and blessing the world.

### INTERMEDIATE DEPARTMENT.

Sources of material : *Bible*, biographical literature.

The teaching a revelation of *God the Character-Former*.

Sec. 1. Biographies of Old Testament characters.

Sec. 2. Biographies of New Testament characters.

Sec. 3. Biographies of characters of post-apostolic times.

### SENIOR DEPARTMENT.

Sources of material : *Bible*, *special literature*.

The teaching a revelation of *God the Source of Truth*.

Sec. 1. The Christian religion.

Sec. 2. Fundamental religious truths.

Sec. 3. The other great religions of the world.

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### ADULT DEPARTMENT.

Sources of material : *Bible, special literature.*

The teaching a revelation of *God the Eternal King.*

All work in this department elective. Each class elects subjects as will be the most helpful and interesting.

In this system, the life of Christ is studied in three different years, eight to nine, ten to eleven, and fourteen to fifteen. It would seem to many that the years sixteen and seventeen, or maybe the years fifteen to seventeen inclusive, are a more suitable time for the study of the life of Christ than fourteen to fifteen. Many think that Jesus should not be presented in study to children, that this study belongs to adolescence. But it is found to be beneficial to present Jesus in a way that He can be understood, to the little children, but certainly not as saving them from guilt and condemnation.

### SYSTEMS PECULIAR TO CERTAIN DENOMINATIONS.

#### *The Unitarian Sunday-Schools.*

The Unitarian Sunday-School Society is the corporate name of that organization which has for its purpose the promotion of moral and religious education in Sunday-schools. A payment of ten dollars constitutes a life membership in the society. The society publishes practically all the materials for Sunday-school work used by the denomination. Many valuable books on different phases of the work of religious education are published by this organization and a foremost position is taken in regard to the application of psychology and education to religious instruction. The society publishes a one-topic three grade series of lessons which is extensively used. The grades are primary, intermediate and advanced. About ten years are required to complete the course here marked out and prepared. About one-fifth

of the material in the lessons is non-biblical. Catechisms are given a moderate use. Memorizing has been emphasized more of late. The weekly Channing Hall Talks carried on each winter at 25 Beacon St., Boston, are a special means towards obtaining the better equipment of teachers. Some schools have normal classes. Rewards are not generally used in the schools. A thoroughly graded course of instruction based on the psychology and pedagogy of childhood and adolescence is under consideration and will be brought out in due time. The publications of the society are so full and varied that a fairly good course of study can be built together from these, and this is frequently done.

Unusual activity has been directed of late towards the improvement of the Sunday-school of the Unitarian denomination. The denomination seems to be losing in numbers in certain quarters. The cause of the apparent decline appears to be the Unitarian opposition to the sentimental and emotional in religious instruction, the discarding of the mythical and imaginative and the placing of the emphasis upon the intellectual and philosophical.

By giving a philosophic explanation to those experiences of life that belong to the sphere of the emotional, sentimental, or imaginative, the oldest and most powerful factor in the development of mind is thus eliminated, and things fundamental in religious growth and development are hindered in their activity.

The mythical stage is a natural stage in the progress of the child from infancy to maturity. It is one of the actual steps by which ascent is made from the lower to the higher conditions of religious life and knowledge, and to omit or telescope this stage means that the religious nature is certain to be defective later. The intellect develops from the first days of life, but it is the emotional nature that is oldest and stirs the intellect to activity. And in its course of develop-

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ment, the imagination which is of the nature of intellect, passes through a stage in which fancy is wild and very crude. This seems to correspond to the mythological stage in the race. The child must be fanciful, imaginative, visionary, in order to become thoughtful, reflective, serious. And it may be that the Unitarian people will find it necessary to relinquish their intellectual and philosophic standpoint, in regard to the interests, conditions, and needs of children and youth, at least, and give more attention to the order of nature in their religious instruction of the same. The child is more instinctive than thoughtful, more imitative than reflective, more imaginative and sentimental even, than philosophical or deliberative.

### *Religious Instruction Among the Roman Catholics.*

The Protestant Reformation effected at least one lasting good for the Roman Catholic Church. It taught that church the necessity for and the wisdom in carefully instructing and training the children and the youth in the faith of the church. The lesson learned at so great cost has not been forgotten, and ever since, the mother church has been faithful in teaching and training the children and youth of her membership. To make Catholics of the children is the great purpose of the religious instruction of the Church of Rome and the curriculum, as a rule, is framed towards this end.

Two classes of Sunday-schools exist, as there are two kinds of Catholic churches, the progressive and the conservative. In the more conservative schools, the church catechism, prayer-book, lives of the saints and special instruction in the rites and practices of the church are the chief things taught. In the more progressive schools, endeavors are put forth to organize and conduct the instruction in accord with the principles and practices of modern edu-

cation. Bible study is as yet a comparatively new feature in the schools of this venerable church, though the order sent down by Pius IX a few years ago has done much to awaken an interest in Bible study. A description of one of the leading schools of the Catholic Church will afford a fair understanding of the Sunday-school work in this church at its best.

The Sacred Heart Sunday-school of Worcester, Mass., has nearly 1,200 members and has for its superintendent one of the public-school principals of the city. The self-perpetuation of the school is a central idea in its work. By the time the pupils have graduated they are prepared to teach in the school. The work here is also planned to give the pupils a fair knowledge of Biblical truth and of human duty. The grading is based on age and ability. The first grade is the kindergarten, including pupils six years of age and under. Experienced kindergartners conduct this department which is well equipped. The second grade is the prayer class, pupils six to eight years. The third grade is known as the First Communion Class, eight to about eleven years. The fourth grade is the Confirmation Class, eleven to about thirteen or fourteen years. This grade has biography and a little Bible history besides other studies. The fifth grade comprises those fourteen to sixteen years of age and receive special instruction regarding the ceremonies, sacred vessels, vestments, incense, and the equipment of the church in particular. Lectures on church doctrines, church history, Old and New Testaments are delivered by the pastor and assistants. The sixth grade, sixteen to eighteen or nineteen years, is the Bible class. This class is taught by the pastor or an assistant. The course is more general and advanced. Before graduation each student is given three months' drill in actual teaching in the Sunday-school. The students are given instruction in the principles and methods

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of teaching unless they have been instructed in these elsewhere. Each department has its own supervisor. Seven pupils are given to each teacher, as a rule.

The special feature of this school is the graduation exercise which takes place once a year, usually in June and follows the general method of high school graduation exercises. Each pupil is required before graduation to present a thesis which must be approved by the board of examiners consisting of the rector and two teachers from the senior department. The bishop of the diocese is present and takes a prominent part in the service. This occasion brings those unable to attend the high school or college to feel that they are still in the educational world and have a right to its honors through the medium of the Sunday-school.

### *Modern Hebrew Religious Schools.*

Two classes of Jews exist to-day. These are the orthodox and the reformed. The former hold to the customs, methods and teachings of Apostolic and Pre-Christian times. They prefer to remain Jews of the ancient type and criticise those who tend to conform to more modern methods and beliefs. Faithfulness in the home instruction is still emphasized in theory though often neglected in practice. The Sabbath-school is not meant to supplant the home training and instruction but to supplement it. The smaller schools of the Jews have three grades, and the larger schools have five or six grades. The infant grade in the smaller schools have easy prayers, stories of old Testament characters, a little easy Bible history, and a number of benedictions, chiefly from the Psalms. The primary grade, children six to ten or twelve years, study the Scriptures, Jewish Catechism, Mishna, hear lectures on the Talmud, the Ten Commandments, Bible history, traditions, Jewish customs, ritual, ceremonies and the like. The third

grade pupils are from twelve or thirteen to about eighteen and study the Mishna, Talmud, Gentile religions so far as they have to do with Judaism, Scripture doctrines, and particularly the Thirteen Principles of Mainonides. In some Hebrew schools these principles are taught to the second grade and even the first grade pupils get them as a memory lesson. The material to be memorized is, as a rule, explained by the teacher and parrot memorizing is discouraged. Great variation both as to the kind of material and the amount to be memorized exists among Jewish schools.

In most places where there are Jews, a day school is supported for those unable to have private teachers. These schools are in session from four to eight o'clock in the afternoon. Here the writing and the speaking of the Hebrew language are given special attention and many of the subjects treated in the Sabbath-school are studied in these day-schools. The day-school and the Sabbath-school, although distinct, are meant to supplement each other.

The chief rabbis who have charge of the schools and who are also the heads of the synagogues as well as a kind of chief justices to whom all final appeals must be made, are, as a rule, educated in Germany or in Russia, headquarters for Jewish orthodoxy. The teachers are chosen from among the intelligent members of the synagogue, and in some instances are paid.

*The Reformed Jews* endeavor to make use of modern methods and principles of education. They formed in 1886, the Hebrew Sabbath-School Union of America. Its meetings are held biennially. The object of this union is to provide a uniform system for all Jewish Sabbath-schools in the United States by providing a uniform course of study and trained and competent teachers. The union has introduced the leaflet system and seems to find it a successful venture. In the larger schools a commission has charge of



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all matters relating to the interest of the school and works in close relation with the union. It is claimed for these schools that they are pedagogical and that many of them have trained public school-teachers who receive a salary.

A typical school of this kind is that of the Temple Emanu-El School for religious instruction in New York City, Rev. Dr. Joseph Silverman, chief rabbi. This school has a six years' course of study, beginning September 24th, 1899, and arranged to suit children from nine to fourteen years of age. The session for Hebrew instruction is held on Saturday morning from 9 to 10:30 o'clock. The session for religious instruction is held on Sabbath morning from 9:30 to 11:30 o'clock. Confirmation is usually administered to pupils at the age of fourteen years. This course of study is arranged to suit this service. The curriculum is a very elaborate one and only an outline of it is here presented. The first or nine year grade study the Patriarchs, the second or ten year grade study the Making of the Nation, the third grade study The Making of the Kingdom, the fourth grade study The Purification of the Nation for the first part of the year and The Nation a Religious Community, the second part of the year. The other two grades receive instruction in Post-Biblical subjects of interest such as the Dispersion for the fifth grade and Middle Age and Modern Judaism for the sixth grade. The instruction is arranged under three distinct heads or titles in each grade. For the first four grades these are historical, religious, ethical, biographical, literary, arranged to suit the grade. Moral instruction is given in every class by a study of Biblical characters, a graded series of Biblical texts, by inculcating the teachings of the Ten Commandments, and by practical work. Religious instruction is given in each class in the Jewish faith, ceremonies and festivals.

This school has a system of rewards. It closes the year's work with regular graduation exercises framed after the plan of the graduation exercises of the public schools. A post-graduate class to whom lectures are delivered from time to time by competent professional men is maintained. A system of examinations is supported and thorough work required.

*Religious Instruction Among the Mormons.*

The Latter-day Saints, commonly known as the Mormons, organized their first Sunday-school in 1849 or 1850, under direction of a Mr. Ballyntine. Schools increased in number and in 1867 steps were taken towards the organization of a Sunday-School Union. Elder G. Q. Cannon was elected first president. The work continued to grow and develop with varying success until at the present time the Mormons have a well organized and strongly supported system of Sunday-schools. The following description of the Mormon Sunday-school system is taken from a letter sent to me by Mr. Geo. Reynolds of the Committee on Publication :

The Sunday-schools of the Church of Jesus Christ of Latter-day Saints are presided over by a general superintendent and two assistants who have supervision over all the Sunday-schools of the Church. These superintendents are assisted by a board of no fixed number and known as the Board of the Deseret Sunday-School Union.

The Church is ecclesiastically divided into "Stakes of Zion," each stake being, as a rule, coextensive with the county. A superintendent and two assistants, secretary, treasurer, librarian, and the like, form the board of officers of each stake, the larger stakes have special aids. A conference is held annually in each stake.

Each Sunday-school when fully organized has a superin-

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tendent, a first and a second superintendent, a secretary, treasurer, librarian, chorister and organist. The medium sized and the larger schools have four departments, primary, first and second intermediate, and the theological or higher department. Some schools have a kindergarten and a normal department. "When a department is divided into sections, the sections all study the same lessons, and are all subject to the head department teacher. The instructions in the infant and primary classes are almost entirely oral; scripture narratives and moral stories are much in vogue. Bible picture charts are also largely used in these classes, as also in the intermediate grades. In the intermediate and higher grades, the Bible and other standard works of the Church are the text-books. Leaflets on Bible and Church history, and on doctrine and principle, specially prepared by the Union Board, are likewise largely used. Recitations of Scripture in concert by the whole school are also encouraged, and much attention is given to the singing. Several editions of hymn-books (some with and some without the music) composed largely of original words and music, have been published by the Union Board. The *Juvenile Instructor* edited and published by the General Superintendent (Hon. George Q. Cannon) in Salt Lake City, is the acknowledged organ of the Sunday-schools."

Twice a year, early in April and October, a General Conference of Sunday-school workers convenes in Salt Lake City. This is made possible by the fact that the Church at those times holds its semi-annual conferences, and one or more meetings of Sunday-school workers are held during the continuance of the General Conference. These conferences are devoted to general instructions and the consideration of statistical, financial, and business reports.

## FOREIGN SYSTEMS OF RELIGIOUS INSTRUCTION.

*The Church of England Sunday-Schools.*

At the head of the Church of England Sunday-schools is the Church of England Sunday-School Institute, the main purpose of which is the extension and improvement of the Sunday-schools of the Church of England. The institute was founded in 1843 and is a regularly organized and permanent institution. During the sixty years of its existence it has been a source of wisdom, power and efficiency in the promotion of the Sunday-schools of the Church of England. One source of power of the institute is its literature. Lesson helps, teachers' manuals, a magazine, and journals are furnished for the schools of the Church. Local associations are promoted, general information collected and disseminated and a general oversight of the schools of the Church maintained by the institute. Workers, lecturers, and visitors are sent out and these attend the various conferences, teachers' meetings and the like and assist in the actual work of the schools.

The institute has worked out a five years' course of Bible and prayer-book study. This course is arranged to cover the average time children are in the Sunday-school. The course for each year is divided into quarters. Text-books specially prepared for the five years' course are used, but the Bible and prayer-book are kept in the fore of materials used. The schools are not all carefully graded, but the course is so laid out that careful grading is involved in its application. The institute has strictest supervision of the teaching force, and provides for the training of the teachers. The teachers are examined and certificates granted to those who pass successfully. The examinations are divided into preliminary, intermediate, special and advanced. The special examinations are in the art of teaching. The ex-

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aminers are not necessarily men connected with the institute, but always are men of high standing and efficiency in educational work. The same examiners may serve for more than one year. The examinations are considered to be a very effective method of raising the standard of Sunday-school teaching and increasing the ability and fitness of the teachers. Those who pass the examinations are given a special certificate signed by the Archbishops of Canterbury and of York, and are entitled to teach in any school in the Church of England that may employ them. At the Sunday-school teachers' examination a few years ago, 583 candidates entered, having come from twenty-nine dioceses and from Canada. The teachers, as a rule, are not paid. The secretary of the institute is paid a competent salary, and all other expenses of the institute are paid out of the general fund of the Church of England.

The representatives or visitors who visit the schools throughout the country, give lessons on the work of the school, hear and receive criticisms and make suggestions in regard to the work. They are a kind of inspector generals. They communicate the results of their work to the clergymen of the parishes and it then becomes the duty of the clergymen to see to it that defects are remedied and suggestions put into practice.

About 400 associations are under the guidance of the institute and assisted by it. The institute is given high recognition and standing, since it is an organization of the Church of England.

### *Religious Education in Germany.*

Prussia is the typical German state. Here the German Lutheran Synod prepares promising young men for the work of the religious instruction of children. These young men are given a theological training but before they are per-

mitted to begin their teaching work, they must undergo an examination by the state board of education. With a certificate from this authority they begin the arranging of a course of study for the religious instruction of the children under their care. This course is submitted to the state board for inspection and ratification. The pupils meet one afternoon each week, usually in the church, but in many instances in the school building. For some time before confirmation they meet two or three times a week. No restrictions are placed upon the character of the matter of the instruction, by the state, although the minister of education must ratify the course. As a rule, no interference is met from the state. The method of teaching sometimes is challenged. The courses are local. The pupils are examined by the religious teachers. The examinations are partly oral. The pupils of these schools are well advanced in the knowledge of the Bible. Pupils attending these afternoon classes vary in age from seven to fourteen years. The same freedom is given to all denominations and the same requirements enforced. Great rivalry exists among the denominations to have the best course of study and the best schools. These religious teachers are paid by the state.

Four or five hours per week are given to religious instruction in the public schools of Germany. The first places on the curricula are taken by this subject. Every teacher receives religious training to fit him for his work, but only a certain number are selected to impart the religious instruction. The first hour in the morning is given to religious instruction.

In the lower grades, Bible stories relating to individuals, memorizing hymns, Scripture verses, and the Church Catechism, comprise the work done. In the intermediate grades, a little church history, ceremonies and symbols and a general course in the teachings of the Christian religion are

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presented. In the higher grades of the secondary schools, the history of the Bible, the literature of the Bible, and a fuller course in church history are given special attention. The work of the lower grades is reviewed here. Text-books are sometimes provided and when the Bible is used directly, a copy from which objectionable matter has been removed is selected.

Considerable dissatisfaction with the religious instruction in Germany exists at present. The amount of religious instruction is thought by many to be too small. Others criticise the quality of the instruction. Some think that the religious instruction given in the public schools and that imparted in the universities are antagonistic.

Regular Sunday-schools are supported throughout the Empire, and are independent of state supervision. These were organized and developed to atone for the lack of spiritual warmth and character in the state schools. Mr. Albert Woodruff of Brooklyn, New York, started a Sunday-school in Germany on the American plan, with unpaid teachers and women accepted as teachers, and without the requirement of a theological training on the part of the teacher, about thirty-five years ago. From this beginning Sunday-schools have grown in Germany rapidly and at the last world's convention 854,047 members were reported for the Empire.

### *France.*

No religious instruction is given in the public schools of France. Thursday is set apart by the national law as a holiday and the denominations provide for religious instruction on this day. In the Reformed churches the sessions are usually an hour and a half long. The junior grade is under the direction of the superintendent and the senior grade, those eleven or twelve to sixteen years

of age are under the supervision of the pastor. When the lesson on Sunday is in the Old Testament then the lesson on Thursday is in the New Testament, and *vice versa*. The Sunday-schools have a four years' course of study. Two years are given to the Gospels, and six months to the Acts ; one and one-half years are devoted to the study of the Old Testament. The Epistles are not studied as the pupils do not remain in the Sunday-school longer than the sixteenth year. A Sunday-school union having the oversight of the Sunday-schools of the country is supported. Few local conferences or institutes are held. The Sunday-school idea and method have not taken strong hold in France.

*Mohammedan* instruction is chiefly religious except in the higher schools and colleges where the courses are varied and extensive. In the homes and in the schools the Koran is the principal text-book. The girls are not provided for in the schools. But the wealthier families have private teachers who teach the girls in the homes. The girls, as a rule, are intelligent and very devoted to the religion of Allah. After the boys have learned the vowel points and other printed signs, the numerical value of each letter and the ninety-nine names of the deity, they begin the long Koran-memory course. The first chapter in the Koran is memorized, then the last chapter, then the one next to the last and so on towards the front of the book. The second chapter is the last one memorized, it being the longest.



## PART II

Order of Individual Growth and Development, Periods and Stages



## IV

### VARIOUS OUTLINES OF THE PERIODS AND STAGES OF INDIVIDUAL GROWTH AND DEVELOPMENT

PRESENT education appears to be taking two chief directions. These are that of the individual character and mind and that of the social character and mind. Educators differ as to which of these two aims is of the greater importance. The social factor is now receiving unusual attention from many educators. No doubt great value is attached to the social factor in modern life and activity. The social consciousness certainly needs education in this country. But even in a social order, whatever its condition, the individual is central. The best social order must be that where the individual is best developed and best provided for. Kindergarten schools, technical schools, special schools, the extension of the electives in college and university courses and the shortening of the requirements for the A. B. degree in many institutions, seem to indicate that the individual is occupying a prominent place in modern educational life.

Prof. William James in his Gifford lectures for 1901-1902, *The Varieties of Religious Experience*, argues strongly for the due recognition of the worth of the individual. In repudiating the "Survival theory" of religion, he says: "So long as we deal with the cosmic and the general, we deal only with the symbols of reality, but as soon as *we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term.*" And again he remarks: "Individuality is founded in feeling; and the recesses of feeling, the darker, blinder strata of character,

are the only places in the world in which we catch real fact in the making, and directly perceive how events happen, and how work is actually done. Compared with this world of living individualized feelings, the world of generalized objects which the intellect contemplates is without solidity or life" (Op. cit., pp. 498-502).

Specializing is a prominent element in the educational life of to-day. A tendency away from uniformity and towards individual interests and capacities is easily discernible. This is true in religious spheres as well as in fields more distinctly secular. Men dare to question authority now, and heresy trials are no longer feared but are classed as relics of Mediævalism. Even Rome may index scientifically written works, but still the spirit of a Mivart lives.

A great deal concerning the child is not known. Comparatively few studies of individual children have been made, and still fewer studies of individuals from birth to maturity. But all the stages have been studied in some measure, certain of them more than others. The years four to seven are probably the least known, while adolescence has received the most study. At certain stages in the course of individual growth and development important changes that are both physiological and psychological occur. The most important of these changes is at puberty which is believed to mark the chief crisis in a person's life.

All authorities or students of human life agree that there are at least three periods in every individual life that matures, three chief periods. These are childhood which extends from birth to puberty, youth or adolescence which extends from puberty to about twenty-five or later, to sexual maturity, and mature life which extends from adolescence to the beginning of uncompensated decay. Each of these chief or larger periods has been subdivided into shorter divisions or stages. No universal agreement among students of child-

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hood and youth in regard to the limits of these stages seems to exist. Some find a stage marked at the eighth or ninth month, another stage at about two years and another one at the eighth or ninth year which is the time of the second dentition.

A division of the life of man and which has been widely accepted is as follows: (1) Babyhood. The first three years. (2) Boyhood and girlhood. Three years to fourteen or fifteen. (3) Youth. Fourteen or fifteen to twenty-five or later. (4) Young manhood and womanhood. From twenty-five to about forty. The repair and destructive forces being about equal now. (5) Adult manhood and womanhood or advanced life. From about forty to sixty. The destructive forces are stronger, but this is the most productive stage of life. (6) Elderly. From about sixty to seventy and terminated by physical inability. (7) Aged. From about seventy and after, terminated by death. This division is based on physical characteristics, and has social and mental data corresponding closely with the above.

Various schemes of the stages of childhood based upon the periods of the race's history, and which are interesting and all of them possessing more or less value for the educator have been devised. The literature bearing on the Culture Epoch Theory should be consulted at this point. But it is in place to notice that the three great periods of the race's history are known as savagery, barbarism, and civilization, and enlightenment as the beginning fourth and into which we now seem to be emerging. Dr. Sutherland (*The Origin and Growth of the Moral Instinct*, Vol. I, pp. 103-108) classifies mankind on the basis of intelligence into twelve divisions: Lower, middle, and higher savage; lower, middle, and higher barbarian; lower, middle, and higher civilized; lower, middle, and higher cultured. The last two stages are yet to be attained. It is difficult, if indeed it

is possible, to distinguish so many stages in the development of an individual, if we are to believe that the individual follows in its development, the history of the race.

Prof. Woods Hutchinson (*The Growth of the Child Mind*) founding his study on the method of securing food, has marked the period of childhood into five stages. They are as follows: (1) The root and grub stage. From birth to five years. (2) The hunting and capture stage. From four to twelve years. (3) The pastoral stage. From nine to fourteen years. (4) The agricultural. From twelve to sixteen years. (5) The shop and commercial. From fourteen to forty years (*Dr. Chamberlain, The Child*, p. 59).

Pythagoras, the ancient Greek philosopher, had a fivefold division of the life of man which runs thus: "Child, one to twenty years; young man, twenty to forty years; man, forty to sixty years; old man, sixty to eighty years; dead, eighty years and over."

The Chinese have a scheme of the periods of human life. Max Müller cites it in his *Sacred Books of the East*. It is as follows: "When one is ten years old, we call him a boy; he goes to school. When he is twenty, we call him a youth; he is capped. When he is thirty, we say, 'he is at his maturity'; he has a wife. When he is forty, we say, 'he is in vigor'; he is employed in office. When he is fifty, we say, 'he is getting gray'; he can discharge all the duties of an officer. When he is sixty, we say, 'he is getting old,' he gives directions and instructions. When he is seventy, we say, 'he is old'; he delegates his duties to others. At eighty or ninety, we say, 'he is very old.' When he is seven, we say that he is an object of pitying love. Such a child and one who is very old, though they may be chargeable with crime, are not subject to punishment. At a hundred he is called a centenarian, and has to be fed" (quoted from *The Child*, p. 66).

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Schemes of division of the life course of man with all sorts of foundation, and all of them valuable from their own point of compilation may be found. Some are based on the mental factors, some on emotional expression, some on the historical sense; others are founded on physiology and anatomy, on degeneracy, physical culture, on medical considerations, the sense of smell, color, mental constitution, functional power, imagination, migratory habits, etc. (See *The Child*, by Dr. Chamberlain, pp. 51 to 105.)

An outline of the various stages of human life based on the seven ages of man as given by Shakespeare in *As You Like It*, has been arranged by Dr. Sanford of Clark University, and is somewhat as follows: '(1) Birth to three years. The age of physical adjustment, learning to talk and to walk; period of emotional fickleness and self-regardfulness. (2) Three to fifteen years. The age of social adjustment—the school age. During this period the physical development goes on towards completeness. The child begins to see the advantage of paying some attention to the rights of others, is less self-regardful, but reflective thought, persistency and will-quality are still weak. (3) Fifteen to twenty-five years. This period of youth is largely one of transition. Boyhood and girlhood are practically complete; there is rapid growth and strong vitality, and heredity makes itself felt. Great emotional changes take place at this epoch. It is the period of religion, hero-worship, ideals, dreams, romance, of the new sense of self and of others, of the craving for notice, sympathy, companionship, love. Human beings at this time begin to do right because they feel it is right. The bad and morbid aspects of this period are juvenile crime and the psychic disturbances of adolescence and the like. (4) Twenty-five to forty years. The age of action, of establishment in vocation, business, work. This is the period of young manhood, with all that that means. (5) Forty to

sixty-five years. The beginning of the period of middle age sees quite a break with the previous age of young manhood, of which the main factors are mental. By middle age the man comes to recognize the impossibility of the fulfillment of the ambitions of his youth, and turns to his children for their realization, or, if childless, turns to philanthropy, charity, etc. (6) Sixty-five to seventy-five years. This period of elderly life is, in people who have lived properly and not abused their body or their faculties, a period of considerable activity in lines similar to those of the previous period, or, in some cases, of scientific or business activity to a noteworthy degree. (7) Seventy-five years and onwards. Period in which the powers begin to break up and the end of life approaches' (*The Child*, by Dr. Chamberlain, pp. 67-8).

The arrangement of the stages of human life by Shakespeare is interesting and suggestive, though not very elegantly stated nor very full in the description. The childhood period is barely mentioned, and then in a somewhat derogatory manner. We give it below with a slight modification of the language in places.

AS YOU LIKE IT. *Act 2. Scene 8.*

'All the world's a stage, And all the men and women merely players: They have their exits and their entrances; And one man in his time plays many parts, His acts being seven ages. At first the infant, Mewling and puking in the nurse's arms. And then the whining schoolboy with his satchel, And shining morning face, creeping like snail Unwillingly to school. And then the lover, Sighing like furnace, with a woful ballad Made to his mistress' eyebrow. Then a soldier, Full of strange oaths, and bearded like the pard, Jealous in honor, sudden and quick in quarrel, Seeking the bubble reputation Even in the cannon's mouth. And then the justice, In fair round form, healthy and well



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fed, With eyes severe, and beard of formal cut, Full of wise saws and modern instances ; And so he plays his part. The sixth age shifts Into the lean and slippered pantaloon, With spectacles on nose, and pouch on side ; His youthful hose, well saved, a world too wide for his shrunk shank ; and his big manly voice, Turning again towards childish treble, pipes And whistles in his sound. Last scene of all, That ends this strange eventful history, Is second childishness, and mere oblivion,—Sans teeth, sans eyes, sans taste, sans everything.'

It will be kept in mind that great individual variation in regard to the limits of the stages and to the character of the phenomena manifested exists. The limits here given are only approximate and should be so considered. The course of human life is more like a stream, deep here, shallow there ; rapid in one part, slow in another, and not a mechanism that may be measured with mathematical exactness.

### PRACTICAL OUTLINES OF THE STAGES OF INDIVIDUAL LIFE.

#### *Physiological.*

1. Infancy. Birth to about the 3rd year.
2. Childhood. 3rd to about the 12th year.
3. Puberty. 11 or 12 to 15.
4. Adolescence. About 12 to 25.
5. Young Manhood and Womanhood. 25 to about 40.
6. Mature and Middle Life. 40 to 60 or 65.
7. Advanced Age. 65 and after.

#### *Anthropological.*

1. Animal. Birth to 5 or 6 years.
2. Racial. 5 or 6 to 11 or 12 years.
3. Social. 11 or 12 to 14 or 15.
4. Individual. 14 or 15 to about 25.
5. Vocational. About 23 to about 40.
6. Special. About 40 to 65.
7. Counsel. 65 to 80 or later,

*Psychological.*

1. Body or Physical. Birth to about 1½ or 2 years.
2. Senses. About 2 years to 8 or 9.
3. Judgment and Memory. 8 or 9 to about 14.
4. Imagination and Emotions. 14 to about 18.
5. Reason and Volition. 18 to about 30 or later.
6. Reflection and Sentiments. 30 to about 65.
7. Reminiscence. 65 and later.

*Educational.*

1. Babyhood. First three years.
2. Kindergarten. 3 to 6 or 7 years.
3. Primary or Elementary. 6 or 7 to 9.
4. Grammar. 9 to 14.
5. High School. 14 to 18.
6. College. 18 or 19 to 22 or 23.
7. University. 23 to 25 to any age up to 40.

The above outlines are more or less arbitrary and only approximate, as there must be considerable diversity among individuals, yet they have some practical value as nature, habits of life and civilization have thrown the course of human life or marked it off into stages corresponding in a measure to the above.

*Growth.*

Growth is the principal manifestation of that elusive something we call life. We have sufficient reason for believing that a careful study of growth will teach us more about life than any other subject of research is able to do.

A thousand days, perhaps a thousand years are lived in *one* day by the child in prenatal life when the path the race traveled is traversed by the child in its physical growth. Many believe to-day that the individual in its stages of growth from the beginning in embryonic life to maturity repeats the history of the race from its beginning in the lowest forms of animal life to man in his state of culture. If this is true, as

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it seems to be, then much knowledge concerning the child may be learned from a study of biology and of anthropology and *vice versa*. The mind is closely correlated with the body and a study of the growth processes should throw considerable light upon the study of the mind. Different mental phenomena are revealed at different stages in the physical development. Certain uniformities may be depended upon in the growth and development of an individual. These uniformities are both mental and physical. The pedagogy of religion seeks to discover the nature of these uniformities and the time of their appearance in order to adapt the religious instruction and training of the child and youth to the nature and demands of the individual. Much is to be gained by the knowledge of the mental phenomena as distinguished from those of physical nature in enabling the educator to determine the religious significance of a phenomenon.

What, then, are some of the chief facts in regard to growth and that are of value to the educator and teacher?

Two processes are continually at work in every organism. The building up process is known as anabolism, the tearing down process is termed katabolism and the two are called metabolism. These processes are about at a balance from the fortieth to the forty-fifth years of life. Before forty the building up processes are in the preponderance and after forty-five the destructive forces prevail. Ability to grow is considered to be a protection against the destructive forces and so favors the continuance of life.

The power or capacity for change in an organism is limited to a period of brief duration, and when the cells that compose the organism do not develop within this period they are not likely ever to develop. The possibility of human development is marvelous. Millions of undeveloped brain cells remain throughout life waiting to be called into

service. Every person could do vastly more than one does. It is chiefly a question of summoning one's energy and concentrating it upon the things to be accomplished that marks the difference in the success of individuals.

Specialization means biologically, deterioration, because it involves loss of power of adaptation to new conditions. This is true both for the species and for the individual. The specialist thus has fewer chances of long life but he seems to have a better chance of success in what he undertakes because of his power of concentration and persistence.

Four factors are essential in growth. (1) Nourishment. (2) Environment, external influence upon the organism. (3) Heredity, internal influences upon the organism. (4) Activity which aids the others.

A child grows most rapidly the first year of life, as much as eight inches in height. Little variation in the rate of growth in height is noticed between males and females during the first six years of life. Children grow about twenty-five inches in height the first six years. During the next six years, boys grow about eleven and one-half inches and girls twelve inches. About ten or eleven, the girls begin to grow more rapidly in height than the boys and at twelve to fourteen are actually taller. About fifteen, the boys overtake the girls in growth in height. At seventeen or eighteen, girls have reached their growth in height while boys grow till twenty-two. Girls grow most rapidly from eleven or twelve to fifteen years. Boys grow most rapidly from thirteen to seventeen.

A few fluctuations appear in the rate of growth of children. One of these is at seven or eight when the brain nearly completes its growth in size. Another fluctuation is at eight or nine, the time of the second dentition. The body seems to be resting during these brief stages. As a

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rule, growth in height proceeds by hurried increases followed by resting intervals.

Growth in height is usually taken by specialists as a criterion from which to determine the condition and needs of the individual. A few authorities prefer to use the growth in weight as a criterion. Daily, weekly, monthly, seasonal, annual rhythms of growth have been noticed. Many things affect growth. Heredity, climate, environment, social conditions, occupation, nutrition, sleep, general manner of life, exercise, rest, fatigue and work all have more or less influence on growth. Arrest of the growth processes is most fatal to development and to the best exercise of both physical and mental powers.

The question as to whether the periods of most rapid growth or those of least rapid growth are the best suited for active mental work has been discussed frequently and at length *pro* and *con*, but the truth probably lies with those who hold that the growth of the nervous system and the growth of the muscles are not closely correlated, and that each proceeds quite independently of the other. The nervous system is to be studied apart from the muscles, and *vice versa*. The condition of the nervous system is the best guide as to the amount of work to be done within a given time and as to the method of procedure. The order of the development of the nervous system is an important factor in determining the order of the studies that children shall pursue.

The course of growth is neither gradual nor regular. It is not proportional or fixed. Were an infant suddenly enlarged proportionately to the size of an adult, it would be neither a man nor a woman. Its head would be about seven times its normal size. The chest would appear like a great rounded cone extending forward. The lower limbs would be dwarfed and the arms much shorter than those of an or-

dinary adult. The greatest difference would be found in the composition of the body.

Growth advances from the more general or fundamental muscles to those that are secondary or accessory. A child uses its larger muscles, those that move the large joints and limbs and develops them before it trains the smaller muscles that move the smaller joints. A child can run, jump, roll, skip, kick, strike, leap, push and pull before it can write, sew, carve, cut, draw, tie, knit and manipulate a musical instrument skillfully, march or dance gracefully. The skillful use of the hands and feet is acquired after the general and untrained use of the same has been developed.

When a nerve fibre becomes medullated, that is, enveloped in a white fatty sheath, it is believed by neurologists to have reached its functional growth and begins to perform its work. And if this is true, then medullation can be used to determine the order of the development of the nervous system, and this in turn will give the key to the natural order of the courses of study for the various stages of individual development. Dr. Flechsig has attempted to show the order of the development of the nervous system. He finds that the part of the nervous system first to develop is the spinal cord. The part of the cord first to develop is that which contains the fibres that are concerned in the simple reflex movements, followed by the development of the fibres controlling the reflex movements in the cord itself; then those fibres that control sensory impulses are developed; the fibres having to do with equilibrium and semi-voluntary impulses and movements next receive their development; and lastly those fibres that are concerned in the control of voluntary activity are developed. Simple reflex movements are first; voluntary movements are last. This is the order of racial development. "We have here, therefore, the illustration of the principle that in the development

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of the human nervous functions, the first mechanisms to mature are those which are fundamental and racially the oldest, and that the order of development proceeds from these to those which are of most recent evolution" (Burk, Development of the Nervous System, Ped. Sem., Vol. VI, p. 12).

Growth is a continuous process when thought of in its whole course from the beginning in prenatal life to maturity, with varying rates of movement. Growth is not continuous when thought of as taking place in the body at any one period. All parts of the body do not grow proportionately and simultaneously. At times growth is relatively rapid and at other times it is relatively slow.

## V

### STAGES OF GROWTH AND DEVELOPMENT MORE IN DETAIL

#### *Early Childhood — One to About Six Years.*

DURING the first two or three years of the child's life the home is his school and the mother is the teacher and the only teacher needed. Her motherly nature and feelings draw out and nourish the best that the infant mind may contain. The mother forms the sphere of the child's social, moral and religious life and all his mental training should come from the mother. Nature has made it so and it is well. "The child will fashion himself after the pattern that he sees; he does not grow according to some hard and fast rule that has been implanted in him before he is born" (Oppenheim, *Devel. of the Child*, p. 8).

One of the first signs of a child's life is activity, some form of movement of limbs, body, head, fingers, jaws. These movements at first are wholly purposeless, blind, uncontrollable, instinctive. The new-born child has neither will nor intellect as we know these. The movements soon become more regular as winking, yawning, stretching. Then follow expressive movements as smiling, frowning, pouting, retreating. Movements of imitation are manifested about this time and all movements caused by fear. Lastly come those movements expressive of intellection, more or less deliberative and independent. All these movements are revealed within the first year of the child's life (Preyer, *Infant Mind*, p. 50). This is the time of physical adjustment and mental processes do not keep pace with the bodily processes.



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A child enters life with certain vague tendencies known as instincts. He possesses a reflex mechanism ready to function. With the proper environment and nourishment his chances for growth and development are good.

### *Touch.*

This is the mother sense and is present at birth, being well developed in the lips, tongue and hands. Before the power of discrimination is developed a pleasurable feeling caused by contact of the body with warm soft objects, is felt. Touch is the testing sense and greatly aids in the developing of the notion of self. By the end of the first six months touch is well developed over the entire body and localization follows rapidly. "As the hand becomes more and more the specialised organ of touch the tendency to put things to the mouth except for the purpose of tasting them declines." "By the time the child is three or four months old the muscle sense and the sense of touch become very closely associated with the visual sensations, and indeed greatly assist the development of visual perception through the strong propensity which now appears for touching, handling, and looking at everything within reach" (Drummond, *The Child*, pp. 62-3). Touch is very susceptible to education and much knowledge is gained by means of this sense. The child's comfort or discomfort may be greatly increased or decreased through the exercise of touch. It is through the aid of the sense of touch together with sight and the muscular sense that the child acquires the ideas of space and time and to some extent of distance.

The child should not be compelled to wear ill-fitting garments or shoes, sit in uncomfortable chairs, stand long at a time, handle objects with a surface that causes a disagreeable feeling when touched, become too warm or too cold, lie in an uncomfortable bed, wear unclean clothes,

have unclean hands, face or body. The mind and character are trained in a great degree through the exercise of this very important sense.

*Mental Development of the Child.*

A child's emotive life is the first to develop. This is the order in the development of the race. The feelings are more primitive and fundamental. Some think that fear is the first real emotion to develop. Its two phases, anxiety and fright, certainly appear very early. It is probable that at the base of the affective life is the instinctive characteristic of egoism. And this seems to be proved by the fact that a little child is largely animal, controlled by selfish tendencies. But children are not selfish as we usually employ the term. The social emotions do not develop very early in the life of the little child. A child knows very little about playing before the second year of life is nearly past.

Pity, sympathy, shame, affection and sorrow develop very slowly and are not strong before the fifth year in many children. The feelings are often said to be prominent in little children and largely to dominate the life of the child. But we must be careful here not to be misleading. The feelings are dominant in the life of the little child but it is the animal, the egoistic feelings, those that arise and end in the child's physical or animal nature that are central. The social feelings seem to be more of the nature of fear. The child does not like to be alone probably because of an instinct of fear. One playmate is just as interesting, more so even, than many. The moral sense is dominated by fear. The child does not do certain deeds because of the probable result. He obeys for a similar reason. The religious feelings are absent or very vague at most before six. The instinctive feelings of hunger and thirst, of pain and pleasure,

of curiosity and wonder, of selfishness and cruelty, fear and anger are prominent and should be nourished, restrained, developed.

A great deal of importance has been attached to a *child's emotions*. Teachers and even parents have proceeded upon the belief that the emotive life of a child is deep and strong, when imparting instruction or training children. But while the emotive life may be deep for the child as a child, it certainly is very shallow when compared to the emotive experiences of an adult. A very large part of a child's manifested emotions are either imitative or directly concerned with his own needs and desires. But there certainly are not much love, sympathy, mercy, compassion, sacrifice and sorrow as such in a child under six years of age. These feelings begin, they can be seen in embryo, but their fuller and larger development, on the basis of which strong appeals may be made, cannot come in this stage. These feelings, when they appear in children, are necessarily of short duration, superficial, and soon forgotten. They are essential in the development of the affective life as a basis for their larger development during the adolescent period and when they are so important. The feelings consequent upon the intellectual processes and that are so agreeable to the adult, the finer feelings that result from proper social activity, the moral feelings that follow the activity of a well-developed ethical sense, the religious feelings that accompany a realization of relationship and duty to God, the æsthetic, patriotic and higher self-feelings are not developed in the child and any appeal to the child by means of these feelings must be fruitless. The instinctive feelings are fundamental in the child and should be recognized in teaching children. The egoistic feelings are very prominent in early childhood. The little child very early manifests pride, self-love, self-pity, self-approbation, selfishness and some-

thing akin to greed. Fear, delight, love, curiosity, wonder, sympathy, and love of approbation are the feelings that the teacher and parent may wisely observe in their instruction and training of little children.

The *intellectual* life of a child begins in the attempt to regulate the impressions made upon the sense organs. As these impressions come rapidly at first, the child probably is in a confused state of mind the first few weeks of his life. But he soon learns by experience and by the third month things begin to have some kind of order for him. Touch, hearing and sight are most important in the early life of the child in supplying the mind with data.

The *perceptive powers* are active throughout this entire stage. The outer world is impressing the child mind strongly and rapidly. The proper use of the senses is essential to the development of this faculty. Contact with a living, real world about him, is what the child most requires next to health. The child's power of observation no doubt is often overestimated. He does not observe many things closely and carefully. He does not need to do so. But he does need to come into touch with nature that the developing mind and body receive the proper stimuli. Nature is the ideal field for the developing of perception. As children reach the fifth or sixth year they should be taught to observe carefully, by studying a few things quite fully with them. The stock of perceptions the child receives now will be the foundation material of later mind development, and it is essential that the proper stimuli be presented in this stage.

*Reproduction* or memory begins to develop very early, and in close relation with *association*. These fade into each other and each is essential for the reality of the other. Children at this stage often are thought to have strong memories, but many cases of so called memory can be ex-

plained by association. Memory is simply a special instance of association. And the memory of a child will depend on the character of the associations he has made while gathering mental material. The child must keep some things within easy reach or he would have to learn all over again each day of life and never make any progress except as hereditary influences cropped out. But the child does not do much reasoning at this early stage and therefore the memory is almost entirely concrete. Perhaps it would be better or more exact to say that memory at this stage is almost entirely concrete and therefore the child should not have much reasoning to do. The child remembers things, people, scenes, stories, experiences, sounds, but has almost no power to remember abstract truth and still less power to perceive it. He may memorize the words in which an abstract truth is expressed, but cannot be expected to memorize the truth itself. The danger here is really very great.

Psychologically, the child's memory is very weak. The child does not have strong power of attention so essential in training the memory. The greater part of our childhood experiences are forgotten soon after we pass that period. But physiologically, the memory of early childhood is strong, since the brain structures in children are very sensitive to impressions. This seems to be one reason why aged people can remember the experiences of their early childhood much more distinctly than those of recent years. The experiences of later life are not so deeply set in the brain structures as these are not nearly so impressionable. The childhood impressions are the most lasting and the most influential since they touch the whole of life.

The *Imagination* during this stage is very active though on a low plane. It is reproductive and constructive, crude, fanciful, very wild. It often goes beyond all bounds and

makes some most astounding creations. Children will tell for truth stories woven wholly out of their mental materials by the power of the imagination, and such stories as only children ever could put together. The child mind now pictures all sorts of things in all sorts of combinations. Many children's lies are simply the work of the imagination. They intend no harm or deception whatever. A child unconsciously colors the story in the telling. The imagination being active and strong the child is unable to keep to the strict facts, indeed has more or less pleasure in following the lead of the imagination. Children at this early age are unable to distinguish between fact and fancy, and the imagination uses them interchangeably. This important fact must be borne in mind when dealing with children of a purely imaginative nature, that they may be trained properly to distinguish between the true and the fanciful.

A child is more or less inclined towards superstition the first four or five years of this stage. The wilder and the more unreasonable the stories of superstitious belief and hearing are the readier the child is to take them up and nourish his marvel enjoying mind upon them. "To him there is no inherent and reasonable distinction between falsehood and truth. He naturally inclines to superstition because its beliefs titillate his wonder-loving cast of mind. . . . It is just as easy for him to believe that God will kill bad little boys by a thunderbolt as it is to recognize the orderly working of an electric current. There is no doubt that he would rather believe a tale of miracles than a recital of plain facts. A tale of fairies and dwarfs is just as real to him as the recital of holy events which concern the acts of the good angels and Satan" (Oppenheim, *Devel. of the Child*, p. 131). Professor Sully observes that "The myths of children are a product of pure imagination, of the impulse to realize in vivid images what lies away from and

above the world of sense. Yet they contain, like the myths of primitive man, a true germ of thought." The world of the imagination is to a child under six as real as the outer world of sense.

Because of the active nature of the imagination at this stage, explanations to children must not be long or minute, or else the imagination may be interfered with, and the mental development hindered. So long as the imagination is not low, evil or otherwise positively injurious, it can safely be let alone and given proper food for its nourishment. A mother was reading an interesting poem to her boy of six or seven years, and lest he might not understand, she paused to make an explanation, saying, "I fear you cannot understand it, dear." The answer and rebuke came very quickly: "Oh yes, I can very well, if only you would not explain." He resented the explanation offered because it interfered seriously with the picture he was forming in his own vivid image making mind. The boy was building a structure according to his own fancy and in this act lay the charm. The mother introduced adult conceptions which had no interest for the boy. He cared little for the framework in which the story was cast but a great deal for the life that he made to move in the story as he interpreted it.

*Thought*, comprising *judgment*, *comparison*, *conception*, *discrimination*, and *reasoning*, is undeveloped during this stage though it is more or less active. From early childhood to mature life an unbroken chain of reasoning or of acts of reasoning may be traced in the mental activity of every normal individual, but the character of the reasoning as thus traced varies greatly. In the little child much of the reasoning is mere association, happy combinations of chance, similar to that manifested by many animals. The child stumbles onto a fortunate combination of acts and

these are remembered and repeated with a degree of success that suggests considerable reasoning. Memory and association explain the entire act or series of acts, or nearly so. Little or no discrimination and surely very little abstraction as such, are present. Three grades of intelligence revealed by the child during this stage may be noticed. (1) The child acts with more or less consciousness of the consequences to follow upon his acts, but is unable to select a series of acts that will bring about the desired result. As when the baby sees the nursing bottle near but is unable to discern how to secure it. (2) A rudimentary sort of reasoning when the means are discovered and selected and employed. As when a child pushes a chair to the side of the table and climbs up onto it in order to see what the parent may be doing. Some association of end and means in such acts is present. (3) A new situation is given a meaning by bringing former experiences to bear at the proper time and in the right relation and the difficulty thus solved.

That children's power of comparison is very weak, may be tested by any one asking a child the size of some object he has seen. The comparisons made are often amusing to an adult. Only experience and development of mind can bring the higher mental processes to proper functioning.

"The order of development in very young children is first of all the automatic ganglion centres of the viscera, of the heart and of the lungs; then the spinal cord controlling the movement of the limbs; then the centres of sensation; and last of all, the centres of ideation, of thought, of will" (Oppenheim, *Devel. of the Child*, p. 144). While the centres of ideation, those that have to do with thought, begin to develop soon after birth and keep on developing when not interfered with, yet they do not attain their full development until maturity, and their action is not very certain before



maturity except in those processes of mind that deal with concrete materials, and especially those relating more or less directly to the child's own life.

*The first act of will* is seen in a child's imitative movements. Reflex, instinctive, and impulsive movements are purposeless. They have little or no mental content. They are not preceded by ideas. And consequently will is not manifest in them. But it is quite different with imitation, for here an idea first is present, however dim that idea may be. It is the idea that a child imitates when he imitates at all. And the instant that such imitation takes place will is present. Volition has begun. "Hence, in the conjunction and competition of all possible movements, impulsive, reflexive, instinctive, or other, the first successful imitative movement is a sign that at length an idea prevails as the product of deliberation. Will is here" (Preyer, I. M., p. 55).

*Expressive movements* are the ones a child, as a rule, first imitates. These are such as smiling, laughing, using the arms, frowning, etc. Will is first manifested in muscular movements although the first muscular movements do not manifest will. The muscles, however, are the servants of the will. Its best action and development involve the action and proper use of the muscles. The baby comes into the world prepared to use its larger muscles, but its use of these muscles is purely instinctive. The voluntary use of the muscles begins about the third month or soon after.

About the sixth to the tenth month a child begins to investigate. This follows on the development of the primary mental powers through the influence of the impressions of sense. The mental element here is very crude. No planning, or foresight is attempted. All the mental activities during the first ten or twelve months of life seem to end in the present. The power to relate ideas is so weak and un-

tried, that there can be no provision for the future, however near.

The well-known "mischievousness" of little children, is normal, and a sign that the mental life is growing, that it is seeking new ideas. This is the proper way for the child to grow mentally. About the second year and after a child becomes very inquisitive, and wants to see every new thing brought into the home and know all about it. He asks many questions and sometimes very wise heads are severely tried to answer the questions correctly. But all this means that the personality of the child is awakening, that the idea of self is becoming clearer. This idea of self is seen in the tendency of a child no more than two years old to take the contrary side of what has been said within his hearing. The reply that he will not do what he has been told to do, does not necessarily mean an obstinate child, but simply that the personality is developing. It will frequently be wiser to distract a child's attention and by this method lead him to do what he says he will not do, than to force him to do what has been commanded. This especially for very young children.

The use of the words, I, thou, you, me, indicate the development of the personality. The use of these words comes very early in some children, frequently as early as the eighteenth month. From this time on the idea of self develops very rapidly, and sometimes strongly. Some writers think this time of the beginning of the development of the idea of self is a critical point in the life of the child. But probably the principal thing that a child now needs is freedom to act and proper direction.

About this time a child begins to question authority. He will ask the why of things and especially when told to do something. He will even give reasons for not obeying. When authority is questioned reasons may be given, at

times, and no appeal from the decision or command of the teacher or parent should be permitted. A child now (two to four) has great respect for teacher and parent.

A child is very credulous the first three or four years of life, and care should be exercised not wrongly to impress the child. A child has little or no power of discrimination or of judgment. He has not yet learned to doubt his senses or the testimony of others. He is unable to divide his attention or to weigh statements. This fact and also that of the plasticity of the nervous system conduce to the easy formation of habits. The moral and religious nature of the child is now almost wholly revealed in his activities.

The will is spasmodic in its activity and is exercised largely in satisfying egoistic desires. Ideas are not balanced in the mind. Deliberation has not developed. Choice is a very brief mental act. Impulses are the rule. The child exerts little effort in choosing between a right and a wrong situation. Conscience is very vague. A child does not think of moral quality in the abstract. "For the young child,—*good* is what is permitted ; *evil*, what is forbidden." "The moral sense, in its objective form, is still very incomplete in little children,—even between the ages of two and four" (Perez, *The First Three Years of Childhood*, pp. 286 and 287).

By the fifth or sixth year the child has learned through practice the things that are right and those that are wrong.

Sometimes the will seems to be very obstinate and strong even in little children. This is often seen when the hands or feet are unable to execute the choices of the will. The old idea of breaking the will of a child is wrong. The will does not require to be broken. It does require to be controlled and trained. Breaking the will of a child is almost certain to produce a weak, forceless, purposeless, inactive child. The will has control of the outlets for muscular

energy. And when the will is cramped or dwarfed, danger to the organism must result.

The psychology of the will is the psychology of action and attention. Whatever conduces to proper activity and attention on the part of the child favors development of volitional power. In its last analysis, will is effort of attention. A child that cannot attend well possesses a weak will.

Interest is fundamental in attention and must be made central in the development of the will power in little children. Will, action, attention, interest are closely related and develop together. Interest seems to be the guiding star of the group.

The child should be trained in obedience, but the will is best trained when an interest and a free expression of movement are present. And little children are to be permitted and encouraged to work out in active life the truths they have been taught, of a moral and religious nature. As far as possible the truths should be taught in the doing.

In close connection with what has just been said is *imitation*, referred to in a previous section. Imitation in a child means that he is endeavoring to get his bearings, trying to bring order into his narrow and chaotic world of sense and imagery. This is the way a child comes to understand, to bring meaning into the many things with which he has to do. The very fact that imitation is taking place is a proof that the mind is developing. But it is probable that the perception of an activity is given to a child through the muscular and nervous action. As the mind gradually develops the meaning of the activity is perceived by the child.

It is thought that imitation greatly aids the developing of the intelligence, inasmuch as imitation short circuits the process of development by rendering "many other instincts

to a certain degree superfluous, and so encouraging independence in the individual." Imitation is also instrumental in enabling the child to get an idea of his own personality. "After his sense of his own agency arises by the process of imitation, he gets what is really *self-consciousness* and *social feeling*" (Baldwin, *Story of the Mind*, p. 87).

The child is by nature *rhythmical*. The little child moves his body, limbs or head in response to music. About the third year is the beginning of a nascent stage for singing. The emotional effects of the rhythmical sounds of music or poetry are what delight the child. Children have been known to become excited when some rhythmical verse or stanza was sung or spoken. They will fill in nonsense syllables to complete the metre of a broken stanza. The poetry of children usually is of a two section verse strongly alliterated and with the rhythm very definite. "Jack and Jill went up the hill to get a pail of water," etc., is appreciated by little children. Bodily movement naturally accompanies the speaking or the singing of children and action plays and songs are appropriate for the first grades. Music may well consume the major part of the hour in the kindergarten grades in the Bible-school. Pictures, action exercises and stories may occupy the remainder.

Children are very *suggestible*. Suggestibility is the tendency of an individual to experience any mental process or condition that may be suggested. A person may be suggestible in reference to one's sensations, ideas, or motor responses. The tendency of a child to suggestion is based on two facts in psychic life. These are first, the principle that every mental process tends to express itself in bodily movement, and second, the power of the mind to inhibit other processes that may have begun in the mind. The child does not have the power to inhibit to any great extent, because the higher mental processes upon which inhibition

depends have not developed sufficiently. It is the suggestibility of children that makes example so effective in their teaching and training. In the training of the will and of the moral and religious character suggestion has a very important place. Although the mind never entirely loses its suggestibility, yet as life advances and the higher processes of mental life become more and more dominant, suggestion gradually loses its force. The nervous substance becomes less and less plastic and impressions are less easily made. Most of us, however, are in some measure liable to believe whatever we clearly conceive or feel and prone to act along the line of our expectation.

*Motor-Minded Child and Sensory-Minded Child.* Underlying the mental activities of man are the movements of the nervous system which form the physical basis of mental life. This neural activity is manifested in two broad and general ways known as sensory and motor movement. The first refers to all those movements started in the nervous system by the action of the sense or bodily organs and on the arrival of which movements or impulses in the sense centres of the brain, sensations are experienced.

The second or motor movement refers to all those impulses that travel outward from the brain along motor nerves and result in movements in the muscles. Some children are more sensory-minded in their neural activity than motor-minded. That means that some children are more sensitive, more receptive, passive, impressionable than others. The sensory-minded child is often thoughtful, quiet, bashful, slow to act, repressive, not very suggestible. He is apt to be sullen, slow to forgive, slow in revealing his feelings, easily impressed and not very practical. Such children are apt to become good counsellors but not capable leaders. The poets, painters, thinkers come from this class, but not the reformers, philanthropists, rulers. The sensory-minded

child should be led to express himself as frequently as possible and given tasks to perform requiring motor activity. Serious truths or those tending to self-reflection should not be taught to this child. He should be encouraged to get out and go and do and accomplish something visible.

The motor-minded child is more active, impulsive, practical, energetic, than reflective. He is very responsive to suggestion. He is quickly impressed by his environment. He is apt to "jump" at conclusions and is anxious to know in order to act. Such a child is largely a creature of habit. This child needs restraint. He should be taught truths that tend to make him think more before acting. He requires an environment that is less exciting and more even. The motor-minded child should be encouraged to listen more while the sensory-minded child should be led to ask questions. The motor-minded child needs fewer incentives to action, the sensory-minded child requires more. The motor-minded child seems brighter and smarter but this is not necessarily true. He is more expressive and appears to be brighter.

The development of a child's *language* is an index to the development of his mind and exerts a reflex influence upon mind development. Language is largely consequent upon sensation, perception, memory and other mental processes. Ideas precede and create language. The need of self-expression requires the invention of speech. Heredity and education are influential in the development of a child's language. Imitation enters largely and enables the child to exercise better its vocal apparatus. It is thought that a child learns more by sight than by hearing, enriching his vocabulary by constant association of some spoken word with the language of his feelings, movements of eye, face and fondling actions.

Dr. Chrisman finds three stages in the learning of a language by children (*The Secret Language of Children, Cent. Mag.*, Vol. LVI, pp. 54, 55) : (1) The time of the acquisition of the vernacular. (2) A kind of made-up language, the result partly of difficulty in learning the mother tongue. About the fourth to the eighth year. (3) The secret language stage. This extends from about the eighth to the fifteenth year. The tenth to the thirteenth year is the time of the most frequent use of secret language.

The child of poor parents understands fewer words but more actions, while the child of wealthy parents understands more words but fewer actions. The influence of the environment causes the variation. During the early childhood stage children are more interested in the names and general form of things. In the next stage the nature, the make up of things and their uses become central. Nouns form sixty per cent. of a child's vocabulary, verbs twenty per cent., adjectives nine, adverbs five and pronouns two per cent. (Tracy, *Psy. of Childhood*).

The vocabulary of a child two years old was 263 words ; another child twenty-eight months old used 677 words ; another thirty months old made use of 327 words. A child thirty-two months old had 642 words in his vocabulary and when five and one-half years old there were over 1,500 words that he used, exclusive of participles and inflected forms. A child seven years of age uses probably 2,500 words and one eight to ten years old uses on the average 3,000 to 4,000 words, judging from the reading. The English Bible contains about 7,000 words exclusive of proper names. Robinson Crusoe, a book so much read by children from ten to fourteen years of age, has nearly 6,000 words. Thus it would appear that a child's vocabulary is rich. Nouns and verbs being in the majority suggests much as to the character of stories suitable for this stage and the



nature of the instruction. (See Chamberlain, *The Child*, pp. 107-171.)

About the fourth year the child begins to impersonate, to act, to perform, and manifests great delight in his actions. He will play the rôle of a dozen persons within an hour assuming a new name each time.

## VI

### STAGES OF GROWTH AND DEVELOPMENT MORE IN DETAIL—CONTINUED

*Childhood.—Six or Seven Years to About Twelve.*

*General character.* This stage is a continuation to greater development in sensory and motor adjustment. The child comes under the influence of society. Conventionality is effective. School influences are first felt now unless the kindergarten has been attended. The "other" idea develops and aids in bringing the child into realization of a larger life. Life begins to be fraught with meaning. Responsibility can be felt in a measure. Approval is golden. Criticism strikes deep but is not apt to be very lasting in its effect. This is the proper time for children to learn to do things neatly and correctly as it is the habit forming stage *par excellence*. As the twig is bent now the tree will probably be inclined. Here a pebble may turn or change the course of an individual stream of life. Many of the materials that are to be built into the life structure and so give it beauty or uncomeliness are gathered, shaped roughly and thrown into place during these plastic years. It is the golden time to mold the character after the Pattern in the Gospels, if this is done naturally. A rich environment, varied stimuli, free and safe activity, the best of nourishment and good example are some of the essentials in the moral and religious educational life of the child of this age.

In this stage the individual learns those things acquired by the race in its middle stages just as the child learned in the former stage the things acquired by the race in its most primitive life. This childhood stage corresponds loosely to

the barbaric stage of racial development. Play becomes cooperative and gangs and groups begin to be formed. The fuller development of the group instinct belongs to the next stage when social life has a broader and deeper foundation. The social instinct is seen in this stage in the tendency of children to become chummy. Almost every boy or girl has a boon companion trusted more than any one else among the school-mates and playmates. The social instinct and the industrial instinct seem to have developed *pari passu* in the history of the race and in modern life they are inseparable. It is unwise to require children to perform tasks the accomplishing of which shuts them off from the fellowship of other children or from adults. They are unable to do their best when alone. Many adults are like children in this respect.

### *Physical Condition.*

The entire childhood period is marked by a rapid growth of the body and great activity of the bodily organs, especially of the limbs and the sense organs which attain their complete development about the twelfth year, perhaps a little later. The brain attains nearly full growth in size about the seventh to the ninth years. Growth changes in character from this time (about the eighth year) onward from that of bulk to that of organization and the mental powers develop rapidly in response. A change in the rate of bodily growth occurs about the time of the second dentition. Nutrition is disturbed, partly because of poor mastication. "Nervous children often become emaciated during its [dentition] progress, or suffer much from neuralgia or cough; and from having been hardy and robust, they become pale and delicate" (Bryan, *Nascent Stages and their Pedagogical Significance*, Ped. Sem., Vol. VII, p. 382). Physical fatigue and mental fatigue, heart trouble and nervous symptoms of various kinds are likely to occur at the stage in child life marked by

the seventh and the ninth years. Children fall behind in their school work, apparently unable to endure a severe strain equal to that endured the previous year. They may appear to be indolent or lazy but this is not a fair judgment, as a rule, although children are given to pretending at this stage of development. The diseases of the early childhood stage decrease in frequency and the diseases common to adults become more frequent, though the susceptibility to disease decreases from about eight or nine to eleven for girls and to about twelve with boys, when it is least in children. Growth and decrease in susceptibility to disease are closely associated. Rapid rate of growth means less liability to disease.

### *Instinct for Certainty.*

This appears soon after the child begins to learn and to know. It is one of the earliest instincts of intelligent life. It is dimly seen, if seen at all, before the third year of life. While the child is very credulous, yet he is being prepared for an after life of investigation, proof and certainty. The instincts of hesitation, timidity, doubt and uncertainty appear about the third year of life but are weak until the sixth or the seventh year. The instinct for certainty is strong during the childhood stage. Children first want empirical proof, testing by the use of the senses and the muscles. Authority and testimony are appealed to soon after. They quote others as witnesses. Sacrifices and immolation of self are employed to satisfy this instinct. Asseveration is a common mode of bringing assurance. "Honest," "truly," "deed and double," "honor bright," "hope to die," "sure as fate," "honest and true," "honest and true, black and blue; lay me down and cut me in two," are a few of the many terms of adjuration children invent to satisfy their instinct for the true. A very interesting instance of a similar

kind is related by Mr. Small (Manifest. Instinct for Certain. Ped. Sem., Vol. 5, 1897-8, pp. 313-380). A number of children were playing in a yard and suddenly the following conversation took place:

John:—"Where's my knife, Mary?"

Mary:—"Dn'ow."

John:—"You know you have taken it."

Mary:—"I haven't got your old knife."

John:—"Then you have lost it."

Mary:—"I have not had your old knife. So there."

John:—"Honor bright?"

Mary:—"Honor bright."

John:—"Cross your heart?"

Mary:—"Cross my heart."

John:—"Cross your heart and hope to die?"

Mary:—"Cross my heart and hope to die."

John:—"Crook your little finger and hope the worms may eat you if you are telling a lie?"

Mary is silent.

John (very slowly and impressively):—"Crook your little finger and hope the worms may eat you if you are telling a lie?"

Mary left the company. She seemed very angry. Presently she returned, threw the knife at her brother and started away. The children called after, "Oh, you said honor bright, and cross my heart" (p. 333).

They did not play with her again for a week. This was all acted out in good faith, and great sincerity seemed to be shown by the children. Temperament, environment, and habits of life generally have more or less to do in the strength or weakness with which this instinct appears. Rhymes and pledges are forms adopted by children for the purpose of answering the demand for the certain. Symbolic acts, as crossing the throat, heart, lips, shaking hands, crooking the

fingers, elbows, etc., are employed during the years seven to ten. Children do not employ the oath to any great extent. This belongs to more mature life. This tendency in children to attain the certain and the true should be recognized in their moral training. If they find that adults deceive and often do not mean what they say, the influence of this desire for certainty will be largely lost in its beneficial character.

Children have a sense of *law, rule, authority, punctuality*. This is revealed in their plays and games. Conformity to the rules of the game is very important with them. The plays of this stage are nearly all of the cluster or association type. Running, chance, rivalry, imitation and cooperation are dominant features in the plays and games now. Plays reveal the natural interest of the child and are helpful to the parent and teacher in indicating the character and condition of the mind. Children manifest favoritism, pomp, display, daring, physical strength, skill, generalship, watchfulness, deception and the ridiculous in their plays and games of this stage (Croswell, *Amusements of Worcester School Children*, Ped. Sem., Sept., 1899. McGhee, *A Study in the Play Life of Some South Carolina Children*, Ped. Sem., Dec., 1900).

Truancy is closely related to the migrating instinct. Many truant proclivities begin at the eighth or the ninth year while others end about that time. The condition of the home life, if not agreeable and proper, strengthens the truant tendency. A moral impairment is probably the most frequent cause of truancy. Well fed children are not so likely to run away.

### *Mental Development.*

*Perception* is much quicker, more acute, more definite and covers a wider range than was possible in the previous stage. Children observe more closely now in response to their critical tendency, in a measure, though greater information is the chief motive in better observation. Children

cannot be so easily satisfied or so readily deceived. The chief value in perception is its precision, its quickness and its manifoldness. So much depends on the environment in the training of perception that this should be as nearly ideal as possible. Reading suitable stories to children, stories containing moral and religious teachings not too prominent, and requesting them to relate the stories at a later time in their own way is an excellent method of training the perception, since each child will then notice something it omitted or failed to see and noticed by another.

*Apperception* is that mental process through which the new mental data are interpreted by means of the old. In a loose sense, apperception is the sum total of the understanding. The mental data or impressions that come pouring into the mind from without are necessarily conditioned by the environment. A mountainous region, a river valley region, and a city will each be instrumental in producing apperceptive groups or masses in the minds of those who dwell there that must be very different from the apperceptive groups of the inhabitants of the other regions. The only meaning any experience or new mental data can have for a child is what he reads into it from his own mind. He interprets it according to the knowledge already in the mind. The same story may be interpreted differently by different children. Every new experience of a child will be interpreted by what he is mentally, morally, religiously and physically. Mental relation is golden. The point of contact in the mind must be observed in teaching.

*Memory* is now one of the most active and dominant mental powers. An increase of memory power occurs about the seventh or the eighth year. Full development of memory is not attained until the next stage. In the former part of this stage memory is concrete and in the latter part of the stage it is verbal and mechanical. The memory mate-

rial for the years seven to about nine should be in a form that has some meaning for the child while after this time abstract terms may be memorized safely. According to one study, seventeen per cent. of a story was remembered by boys in the third grade, while forty-two per cent. of it was remembered by boys in the ninth grade. Eighteen per cent. of the story was remembered by girls in the third grade, and forty-three per cent. by girls in the seventh grade. The ability to remember a story was found to increase with age until the climax was reached at fourteen or fifteen years (Shaw, *A Test of Memory in School Children*, Ped. Sem., Vol. IV, pp. 61-78). Dr. Colegrove concludes that boys have a better memory for descriptions and logical processes, while girls have a better memory for novel occurrences and single impressions. Persons are more easily remembered by both girls and boys. Memory for action is strong at nine and ten and increasing.

Different types of memory are found to exist. The visual type remembers things in terms of visual images while the tactual features largely disappear. The auditory type sees things in terms of hearing while the visual and tactual may fade away. The tactual type remembers in terms of touch. The mixed type of memory is probably the most common of all, and the most valuable. Usually some one of the three types prevails in each mind and the aim in teaching is so to present the material as to appeal to the dominant type.

*Association.*—Association is that mental activity in which when one idea or image appears in consciousness other ideas or images tend to appear in close connection with it. The mind tends to act, in remembering, in a way similar to that in which it has acted previously in any normal activity. The relations formed by sensations when they are entering into perceptions and images, “tend to persist.” This is a



fundamental law of mental activity. It is applicable to all normal minds and is essential in explaining the representative character or processes of psychic life. Association is conditioned by the length of time an impression or situation occupies the field of consciousness, the strength or vividness of its appearance, the frequency of its presence, the recency of its presence, the simplicity of its occurrence, the degree of emotion with which it is experienced, the physiological condition and the general habits of life.

As soon as conscious life begins association is active and is largely unconscious in early life. Association is not very consistent in its movements before nine or ten years of the child's life have elapsed. In his study of "Amusements of Worcester School Children" (Ped. Sem., Vol. VI, pp. 314-371), Dr. Croswell noticed that children up to nine or ten do not have a very clear sense of the fitness of things. Up to a certain point children make associations with a fair conception of appropriateness, and beyond that point they associate all sorts of things in all sorts of ways. The awakening of the sense of the ridiculous at about ten makes the associations more consistent and appropriate.

*Imagination.*—This is the image, picture building power of the mind. The imagination presents the mind's ideal in new and vivid forms. It makes the past live again, but in a new and novel way. It begins to develop very early in the child's life and ranges in its activity from its inception when it is extremely crude and materialistic, to the higher creations of the poet and artist in mature life. "It produces new forms. . . . In their origin they may be almost exclusively emotional or as exclusively intellectual. They range all the way from the laying of a few sticks together in a certain way to the carving of the Apollo Belvedere; from the potato-masher to the linotype; from 'Ba, ba, black sheep' to the book of Job; from the rude hut to

the towering cathedral; from the crude sketches of the simple-minded peasant to the noble frescoes of the Vatican. Out of imagination rises the beautiful world of art, inspiring and refining the race. It touches every side of life, and makes progress possible" (Taylor, *The Study of the Child*, p. 132).

Children at this stage are very imaginative, but the power is not so wild in its movements as in the previous stage, being under the control of a more experienced mind. All children of normal mind very likely have productive or creative imagination more or less developed. Imagination for childhood is largely concrete in character. It builds its structures out of ideas and images of external and material objects. It works upon the mental pictures of the things and people with which the individual is familiar. The richer the mind is in its ideas and images the purer and loftier the work of the imagination will be.

The tendency of children to play games of deception is the work of the imagination. They delight to make believe, to pretend, and go on with their play assuming all the air of a scientist carrying on his investigation. They read reality into their plays and act out the same until the whole scene and experience have the charm of reality for them. The child's doll is probably as interesting and real to her as the child was to her mother, though there is much less affection experienced by the child. The doll period is at its height at eight or nine and the make-believe tendency is strong at that time. Any one who has watched children play at this age must have been impressed with the composure with which they read reality into their plays. "Children imagine or make believe they are animals, soldiers, hunters in extreme peril from wild beasts, Indians, artisans, and tradesmen of many kinds, doctors, preachers, angels, ogres." They make believe in all sorts of ways with all sorts

of playthings. The stimulus and charm of the imagination make them act a part different from their natural selves. "We might almost say of children at least, . . . that all their life is imagination. . . . Its control and not its elimination is what is to be sought in the high interest of truthfulness" (Dr. Hall, *Children's Lies*, Ped. Sem., Vol. I, pp. 213-215).

At about the tenth year when children begin to perceive the amusing character of their make-believe life, the imagination rises to a higher plane of activity and goes on with its image forming work, while the child does not attempt to act out all that is created in the mind. The child is now able to distinguish between fact and fancy.

The bearing of the imagination on the religious training of children is a question of prime importance. The practice in the past has been as a rule, to give children only fact to deal with, and minimize by both precept and example the power of fable and myth to educate. But that this method is wrong there can be little doubt. The chief power in the imagination evidently lies in its naturalness and activity which are accompanied with a charm. A child may know he is merely feigning but there is a fascination in that very pretension that he gets in no other way and which is a powerful stimulus to development. Crowding the child-mind with mere facts, dry and cold, when there is a craving for the unreal and fanciful, is a sure way to lead the child to practice deceit with an evil purpose when it is older and the harm great. In later years, and when parent and teacher may be least expecting it, the child will weave together tales, or create anew a story and tell the same as truth for the purpose of accomplishing a design. Imagination is the tendency to construct new images out of those already in the mind. Now if the mind be fed on material largely foreign to its requirements, having little or no relation to its

interest and its needs, these will pass away with the using and the imagination be left to famish and dwarf, or to appear at a subsequent time in assisting falsehood when otherwise it would be as it ought to be assisting truth. An abundance of proper material for the developing of this important faculty is at hand, and children should have it. "The whole subject of religious education especially, should be studied in relation to the child's productive imagination. . . . Most children have sufficient imagination to vivify what is dull, prosaic, and dead to us. What you tell a child of wolves and bears, of tramps and robbers, of the dark forest and the all-devouring sea, of giants, ogres, angels, devils and future punishment is not apperceived in the dull prosaic way in which you tell it; but it grows appalling in that vivid ideal world in which it finds lodgment" (Dr. W. H. Burnham, *Individual Differences in the Imagination of Children*, Ped. Sem., Vol. II, p. 223).

*Thought.*—The function of thought is relating mental contents so as to give them a meaning to the mind, or, in view of a meaning. The relations of this stage as made by the mind cannot be explained chiefly on the principle of association as in the former stage. The child is now able to think further. He does compare, discriminate, judge, draw inferences. A wider and more exact knowledge of facts is now present and a stronger desire to learn the reason of things. But the child is unable to do much with the abstract. The extension of the power and province of thought at this stage is an indication that *preparation* is being made for the succeeding stage when thought functions strongly and is greatly reinforced by emotion. The direction that thought now naturally takes, that is, the material which it chooses to work upon is not hypothetical or abstract, but concrete. Puzzles, games, conundrums, enigmas, riddles, and the like, are interesting because thought can here work

in the sphere of the concrete. Professor Barnes in his study of the "Theological Life of a California Child" (Ped. Sem., Vol. II, pp. 442-448), found little indication in children under ten of a tendency to question or doubt concerning religious truths and beliefs. Occasional vague questionings appeared but few clear intimations that thought was functioning strongly. From the age of ten onward doubtings and questionings were frequent and often insistent. His study comprised over 1,000 children and is fairly representative.

In the study made by Prof. H. W. Brown and entitled, "Some Records of the Thoughts and Reasonings of Children" (Ped. Sem., Vol. II, pp. 358-96), about 135 varied in ages from six to ten years. In the examples given of their reasonings, little evidence appears of much discrimination and comparison. Quick insight, a considerable power of apprehension, a fair ability to draw correct inferences from more or less concrete data, were present, but no strong indication that the mind performed a process of formal reasoning. Many of the inferences of children may be explained on the principle of association. In the study by Miss Chalmers on Imagination and published in the Ped. Sem., Vol. VII, almost no intimation that the powers of thought were well developed before the age of eleven or twelve years, is seen. In the returns from 282 persons, a very small number stated science as the kind of literature liked best when children under twelve years of age, while thirty-eight per cent. liked fairy stories, thirty-four per cent. liked natural stories, twenty-three per cent. adventure, and ten per cent. history. A variety of literature was mentioned which seems to suggest that individual differences are to be provided for in furnishing literature for children.

The chief danger to be avoided in the instruction of this

stage, is that of presenting material too advanced for the immature mind of the child to relate and properly assimilate.

*Feeling.*—This is a wide term including sensations, passions, affections, desires and the like. Feeling is thought to be largely dependent on the discharge from nerve cells and on the mental processes. It is a passive state of mind while intellect is active. Some think feeling is a complex state of mind made up chiefly of sensations and pleasure or pain with the pleasure or pain element predominating. Feeling is an attitude or condition of mind resulting from previous attitudes. As when a horse is frightened by a locomotive at a crossing a few times and then shows fear afterwards when the crossing is approached even though no engine may be near. His condition of mind is a result of previous conditions or attitudes. Feeling is both psychical and physical in its origin or cause. Emotion is feeling carried beyond the presentative state. A set of conditions need not be present in an emotion, only their representations. You tell a friend you have neuralgia and the friend replies, I am pained to hear it. The pain of the friend is an emotion, while your pain is a feeling. Feeling is the wider and more fundamental term (Dr. J. W. Slaughter). Feelings and emotions have their bodily expressions. You can determine how one feels by the muscular movements he makes while the feeling is being experienced. It would seem at first thought that children's feelings and emotions are strong since they manifest them vividly in bodily movement. A little child cries hard at a very slight offense. But children have little power of inhibition and bodily expression results. The feelings do not strike deep in childhood, as a rule. Anger, sympathy, fear, curiosity, joy, sorrow, etc., often are manifested quite strongly in children, but most of these are transient. Children sometimes have

attacks of love towards the opposite sex, but these are forecasts, premonitions rather than the real thing.

The *sexual feelings* are awakening towards the end of this period, and require to be most wisely dealt with by both parents and teachers. More or less curiosity is felt all through childhood concerning life and birth, but from about the eighth to the eleventh years the fables and myths relating to these subjects and that have been told children begin to be discarded and a more serious interest is taken and more rational explanations to their questions sought. The home teachings ought not to be divorced from the natural phenomena which the ordinary course of life has forced upon the attention of every child of normal mind. The interest becomes greater from the tenth year since the curiosity of the mind is reenforced by the dim forebodings of the new life approaching. As the first explanation of these great facts is the one most likely to remain, it falls to parents to present the truth simply, naturally, and seriously to boys and girls, keeping in close touch with their feelings, in order to forestall the injurious explanations that unwise companions are sure to give.

It is about this time that some children, especially girls, are apt to have unusual *religious stirrings* and a desire to make a profession of their faith and unite with the church. Many adults have encouraged this tendency and worked hard upon the feelings to lead children into a confessed religious life. Rev. E. Payson Hammond writes: "I say then that He must dwell on the sufferings of Christ until the children see Him vividly 'crucified before them.' They must see the crown of thorns upon His brow, . . . the heavy lashes laid upon His bare, bleeding back, . . . they should then be taught . . . that all these dreadful sufferings, . . . were endured in their stead" (The Conversion of Children, p. 64). It is encouraging to

believe that few, if any, trained teachers of children follow such morbid and unwise directions.

Some conversions may normally occur before the twelfth year, but it is a mistake to infer that therefore all children should be encouraged to confess faith in Christ before that time. The feelings are not deep and not so permanent and the intellect is not sufficiently mature to enable one to take such a step as confession implies. All trustworthy statistics show that the natural time for conversion and profession is the first few years of adolescence. The ideal method is for the child to grow and develop through proper environment and instruction and training into a religious experience and life more and more advanced with the years and for the most part unconscious, and then when the golden time arrives, as arrive it will, naturally from about twelve to eighteen, there will be a normal tendency to manifest the religious change known as conversion publicly and in some more tangible and lasting form, and when sober judgment and reason may give meaning to the experience.

*Will.*—The education of the will is one chief aim in all education. Character and religious life largely depend upon the will. Without the proper education of the will children are apt to become in later life, sleepy, dreamy, passive, weak. Naturally, the will is very active in children. Manual training, gardening, drawing, music, and various kinds of occupation exercises are opportune now and aid greatly in the proper development of will. Motor control, muscular movement, physical activity are the outlets of volitional energy, and will is trained through these.

This is the stage when ideo-motor movements, movements that occur on the instant thought of them, are replaced by voluntary movements. Motor images fill the mind now and the child no longer requires the sound of the voice, or music, the sight of the landscape or of the animal



to incite it to activity. The mind originates the movements.

Strength of will is usually associated with strength of intellect. The feelings reenforce and precede the intellect, and both feeling and intellect enforce the power of volition. The development of the will does not naturally outstrip that of the cognitive faculty of the mind, and the condition of the knowing power should be a constant criterion in the training of the will. The reformer, the impulsive man, and the revolutionist are all troubled with an intellect too weak in comparison to their power of will. The peril in religious instruction at this time will be the tendency to urge children to the pursuance of ends and experiences largely beyond the power of the intellect to comprehend and consider carefully.

Strict conformity to fair and just requirements of parents and teachers may now be demanded and secured. The will is not likely to be injured by strict obedience so long as it is not beyond the intelligence of the child too far to cause resentment. According to Dr. Fitch (*Educational Aims and Methods*, pp. 7, 8), this period corresponds to the Exodus and Leviticus stage of Israel's development. "The language of the domestic lawgiver or of the teacher must sometimes be that of Moses and Aaron: 'Do this, abstain from that, because I am in authority and I tell you. . . . The thing is wrong and must not be done. Some day you will understand why it is wrong.'"

*Attention.*—While the attention of children of the early childhood stage is chiefly of the spontaneous or passive sort, the attention of children of this stage is chiefly active or voluntary. They are able to put forth considerable effort in attempting to attend. Interest was the principal guide in the former stage, but while it is by no means to be discarded at this stage yet the individual is now capable of acquiring to

some degree at least, an interest. He is able to attend to a subject and concentrate his attention upon it and actually become interested in it. "The emphasis is almost always placed upon the obverse proposition that children attend to whatever they have an interest in, but it is just as true that they are apt to become interested in whatever they attend to" (Bryan, *Nascent Stages*, Ped. Sem., Vol. VII, p. 388).

Attention is usually active in obedience. Of course the aim is secondary passive attention for all. We want the child to reach as soon as possible, that condition of development where interest that is the result of active attention where effort was necessary, becomes so strong and consuming that the mind will attend unconsciously to the great tasks of life. This aim is high. Far beyond the race as such now, but it will be attained by and by. Teachers and parents should not go to the obverse extreme and conclude that whatever is not of natural and easy interest to the child is to be discarded. Children can be put down to hard work and required to do their work well, provided the sessions are not too long, the work too difficult or advanced, nor the physical strain too great.

The attention will most likely be exerted along the line of the most favored function. The child will attend to those things that he likes best. A sensory-minded child will give attention to acts of contemplation. A motor-minded child will attend most readily to practical things; he will notice their general aspects but not details. The sensory-minded child is able to concentrate his attention. The motor-minded child is troubled with a vacillating attention.

Children are apt to become interested in those things that are related to that in which they have a natural interest. A boy suddenly becomes interested in another when he finds the other boy possessing playthings that he

so much liked. His interest in the *boy with* the ball and the bat, the boat and the gun, develops under the influence of the interest in the ball and the bat, the boat and the gun. It is an acquired interest, to be sure, but just as real and educative. Natural interests come easily and normally and should, in the main, guide instruction, but other interests are to be acquired since it is here that advancement is greatly reinforced.

The teacher should not attempt first to get the attention of the pupil and then proceed to impart the instruction. Interest, attention, instruction should all move along *pari passu*. The instruction should be such as will awaken interest, catch the attention and hold it.

One chief characteristic of the childhood period is its unconscious joy. Many teachers endeavor to bring every truth or principle taught the child into the foreground of consciousness and by so doing often destroy nearly all future interest in those truths. Many truths must be permitted to float into consciousness naturally and normally.

*Children's Ideals.*—Considerable literature is to be found bearing on this subject. The studies of Prof. Earl Barnes, of Professor Chambers, and of Miss E. M. Darrah are among the most valuable, and throw much light upon the subject. The ideals of children must necessarily be colored by their environment and their instruction. Until about the sixth year, children are most likely to choose their ideals from among their acquaintances. A father, mother, sister, brother, uncle, aunt, neighbor or some other one well known to the child is selected as the one he would prefer to be like when grown up. The necessity for proper environment and example is evident. After the sixth year, interest in acquaintances declines rapidly and contemporaries and historical characters increase in interest as ideals chosen. Historical characters are most frequently chosen

at the eleventh to the thirteenth years, and contemporary characters are most prominent as ideals a few years later. The influence of school life, literature and science is readily seen. It appears that less than five per cent. of the children, as a rule, choose Biblical characters as their ideals. This seems to indicate the lack of proper story-telling in the Bible School or of sufficient biographical study, or both. Perhaps the fault is also in the homes.

Girls more frequently choose male ideals than do the boys female. The character of the school instruction partly accounts for this. Male characters are more frequently presented. Younger children seem to have no definite reason for selecting particular persons as their ideals for later life. Moral qualities become prominent in the reasons given by children about eight or nine years of age and older for choosing certain ideals. The altruistic element appears prominent in the motives for choosing at about eleven or twelve and older. Ethical, altruistic, and courteous qualities appeal to girls. Military genius, power, skill, position and the like appeal to boys.

## VII

### ADOLESCENCE

#### *Definition.*

ADOLESCENCE is defined in Dunglison's Medical Dictionary as the period of human life that lies between puberty and the time at which the body acquires full development. In males this period extends from about the fourteenth year to the twenty-fifth year or later, and in females from about the twelfth year to the twenty-first year. Gould gives a similar definition except that he puts the higher limit for females the same as for males. Foster gives the same limits as Dunglison. A growing tendency is noticed among recent writers on adolescence to extend the upper limit for each sex. The statute law recognizes fourteen in the male and twelve in the female as the beginning of the period, marked by the advent of puberty.

The period of adolescence may be considered under different stages or divisions determined somewhat by the phenomena manifested. Some authorities notice the stages known as social, individual, and vocational. The first extends from twelve to fifteen years. The second extends from fifteen years to about twenty. The third extends from about twenty to maturity. Other students recognize the initial or nascent stage, the middle stage, and advanced adolescence. We may consider the period of adolescence under the three stages of Transition, Reception and Amplification, and Selection and Concentration. This last one is the outline followed in this work.

*General Character of the Period.*

The changes occurring during adolescence are many and of far-reaching importance. The life of the individual and of the race largely depend upon adolescent changes. "With the child, life is all play and fairy-tales and learning the external properties of 'things;' with the youth, it is bodily exercises of a more systematic sort, novels of the real world, boon-fellowship and song, friendship and love, nature, travel and adventure, science and philosophy. . . . If a boy grows up alone at the age of games and sports, and learns neither to play ball, nor row, nor sail, nor ride, nor skate, nor fish, nor shoot, probably he will be sedentary to the end of his days; and, though the best of opportunities be afforded him for learning these later, it is a hundred to one but he will pass them by and shrink back from the effort of taking those necessary first steps the prospect of which, at an earlier age, would have filled him with eager delight. The sexual passion expires after a protracted reign; but it is well-known that its peculiar manifestations in a given individual depend almost entirely on the habits he may form during the early period of its activity. Exposure to bad company then makes him a loose liver all his days; chastity kept at first makes the same easy later on. . . . Outside of their own business, the ideas gained by men before they are twenty-five are practically the only ideas they shall have in their lives. They *cannot* get anything new. Disinterested curiosity is past, the mental grooves and channels set, the power of assimilation gone. If by chance we ever do learn anything about some entirely new topic we are afflicted with a strange sense of insecurity, and we fear to advance a resolute opinion. But, with things learned in the plastic days of instinctive curiosity we never lose entirely our sense of being at home" (James, *Psychol.*, Vol. II, pp. 401-2).

Adolescence is in a real sense a new birth. The character of this birth will depend upon the character of the first birth and the nature of the life intervening. The individual is born at this time into possession of new bodily powers and functions, new lines of activity for his increased muscular force, new social spheres and increasing demands upon his social capabilities; new emotional experiences that widen his life and add to its import; new thoughts, ideals, ambitions and tendencies that enrich life.

It is in this period that Tennyson's lines from *Locksley Hall* are relevant. They run as follows:

"When the centuries behind me like a fruitful land reposed;  
When I clung to all the present for the promise that it closed;  
When I dipped into the future far as human eye could see,  
Saw the vision of the world and all the wonders that would be.—  
Mother age,—for mine I knew not,—help me as when life  
    began; . . .  
Rift the hills, and roll the waters, flash the lightnings, weigh the sun."

The outlet and the application of this energy is a question of the greatest concern to the thoughtful parent and teacher. It can be directed into channels where all that is vile and degenerating in its influence is to be found, and thus the youthful life and promise become lost to civilization and advancement. It can just as consistently and with infinitely more reason and right, be directed into spheres of usefulness and creative activity, therein blessing the present and promising the future a goodly heritage. "The great evolution of energy and the corresponding influx of emotional vitality may objectify itself in many different ways. With some it may result merely in greater physical activity. With others it gives an impulse to intellectual work; with still others it leads to social and altruistic activity. A love affair, poetry, religious or political fanaticism, bizarre actions, general

perversity, and insanity, are all possible outlets. The whole subject is most complicated. It involves the most profound questions of life and heredity. What the phenomena of adolescence may be in any given case depends largely upon one's general health, education, hereditary tendencies, temperament, and the like" (Dr. Burnham, *The Study of Adolescence*, Ped. Sem., Vol. I, p. 181 and 182).

A great deal of the world's work has been done by young people, and the marshalling of the forces of young men and young women throughout the world and giving them a place in the work of Christian citizenship, temperance, evangelization, and philanthropy are thoroughly pedagogical and in line with the nature of young manhood and young womanhood.

George Bentham was a skilled botanist at sixteen, and at twenty-three published a translation and revision of a standard work on the subject. At twenty-eight he wrote a work on logic discovering the quantification of the predicate, the greatest discovery in the field of logic since the time of Aristotle. David Hume entered Edinburgh University at twelve, at sixteen decided to become a philosopher, at twenty-two wrote the *Essay on "Miracles,"* and at twenty-three the *"Treatise of Human Nature."* Sir William Blackstone entered college at fifteen, wrote the *"Lawyer's Farewell to His Muse"* at eighteen, became a fellow at All Souls at twenty-one, a B. C. L. at twenty-two, and at twenty-three, was a famous lawyer. Michael Faraday, whom Sir Humphrey Davy said was his greatest discovery, had made important discoveries in physics at twenty-one, and at twenty-five, was a noted scientist. Lord Byron was famous at nineteen through his writings, and found himself in the front rank of the world's great poets at twenty-four when *"Childe Harold"* appeared. John Calvin began his *"Institutes"* at twenty-four, and finished them at twenty-seven.



Spurgeon preached his first sermon at sixteen, became a pastor in London at nineteen, and at twenty-one was preaching regularly to an audience of 10,000 people, becoming pastor of one of the largest churches in the world at twenty-five, besides directing and inspiring a vast amount of rescue and educational work. Mrs. G. R. Alden (Pansy) wrote her first story at ten, published her first book at twenty, and was at the summit of her fame almost, by the time she was twenty-five. Mary V. Terhume (Marion Harland) began writing at fourteen, had her first story accepted at sixteen, entitled, "Marrying Through Prudential Motives," which was published in England and translated into French. When she was twenty-one, "Alone" was published and her fame was established.

Life seems to centre in adolescence. Childhood looks forward to this period and is preparatory to it. Mature life receives its setting and character from adolescence. This is the golden period of life. Soul and body reach their largest and most rapid development here. The treasures of the past here are poured out in extravagant profusion as if this was nature's supreme and final effort to be comprehensive and universal. The future of the race is insured by endowing the individual at that point in his career when his character, worth and activity count most for future generations. The future man will be as was his adolescence. The future race will be as was its youth. "The boy of good blood who has been lazy, perverse, or reckless before, often becomes serious now and develops his latent manhood. For the boy with evil hereditary tendencies it is a dangerous period. One's inheritance from the past is the anchor which holds him in the storms of adolescence, or the impulse which drives him on to perversity and sometimes to insanity" (Dr. Wm. Burnham, *The Study of Adolescence* p. 180). While adolescence is the chief receptive period

yet it is to be remembered that the youth is more like man in the more recent stages of his development. The stages of racial development that come within the range of history are more influential in the life and development of the youth. The child reflects the characteristics of primeval man. The child echoes a much more ancient past.

Adolescence corresponds exactly with the period of development of the reproductive power. This period is thus most important in the continuance of the species.

### *Puberty.*

The initial stage of adolescence is puberty. Puberty varies greatly as to the time of its appearance. Race, climate, habits of life, general health, luxury, ease, and recreation are modifying factors in the time of appearance of this stage. Ease and luxury hasten puberty, while hard work, privation, disease and worry retard it. Puberty has appeared as early as the eighth year, and in a few instances, even earlier, but these are exceptions. Very few persons reach the age of puberty before the eleventh year and many do not reach it until two or three years later. Puberty occurs earlier, more abruptly and lasts a shorter time in females than in males. Premonitions of this change are experienced two or three years before it occurs. This is a critical stage in the life of an individual. How one leaves the period of dependence and self-life and enters upon the period of independence and other-life is a question of deep concern. The social, religious, moral, and physiological character in great measure depend upon the puberal changes. At this time one outgrows the childish traits and tendencies of the former period and develops those deeper and more basic functions that have to do with protective, productive and reproductive life. At this time too, those

great principles upon which the perpetuation and development of civilization and of the race depend begin to develop. These are the sexual instinct, rational thought, independent action, ability for organization, and the family instinct. On the whole this is a time when old things are passing away and when all things are becoming new. This transitional stage is sometimes termed the social stage and may be considered as comprising the years eleven or twelve to fourteen or fifteen.

### *Physical Changes at Puberty.*

The organism now receives its first severe shaking and cleansing. Growth is one of the most prominent changes to be noticed at this stage. It was found that twelve to fourteen is the time of greatest growth in girls and fourteen to sixteen in boys. The heart increases in size and the arteries become one-third larger. Before puberty the size of the heart is to the size of the arterial system as five to four and after puberty the ratio has increased to fourteen to five. The skin becomes more sensitive. The senses of sight, hearing, smell and taste are strengthened and widened in their fields of exercise. Lack of motor control is prominent. The rate of respiration is decreased and the volume of air in the cavity of the thorax is increased. Changes take place in the nervous system and especially in the brain but these are not clearly understood except that there is an increase of association fibres. "Far greater, more protracted, though unseen, are the changes which take place in the nervous system, both in the development of the cortex and expansion of the convolutions and the growth of association fibres by which the elements shoot together and relation of things are seen, which hitherto seemed independent, to which it seems as if for a few years the ener-

gies of growth were chiefly directed " (Pres. G. Stanley Hall, *The Moral and Religious Training of Children and Adolescents*, Ped. Sem., Vol. I, p. 206). Larynx and lungs increase in size. Circulation is more rapid. Changes peculiar to the male take place. The voice deepens owing to the lengthening of the vocal cords, much more noticeably than in females. The skeleton grows very rapidly, the joints filling out and giving the frame that square and stately appearance so attractive to the opposite sex. The muscles grow more rapidly than the mind, more rapidly than the bones, and the youth is apt to be awkward and ungainly. The frontal bone increases its dimensions and the skull becomes more prognathous. The growth of the beard is one of the later changes to take place and one most desired as well as most prominent. Though the power of physical endurance is increased the susceptibility to disease is increased. That is, many diseases are seated now that develop later, or are apt to be seated now. This is not an age of frequent diseases.

Certain changes are peculiar to females. We have seen that puberty occurs a year or two earlier in females and is not so long in taking place after its first symptoms. The bones at the knee change their relative positions slightly, throwing the knee inward and giving to the sex that peculiar gait. Slight lateral curvature of the spine is produced though to no harmful degree. The pelvis enlarges, the hips becoming more rounded. The feet fill out and acquire a more shapely form. The chest increases in girth and the entire body assumes a symmetrical and attractive figure. The subcutaneous layer of adipose tissue develops and gives the artistic and graceful curves of woman's body a reality. Certain glands develop which with other changes that occur with more or less convulsions indicate that reproduction is functioning and that womanhood is begun.

*Mental Changes at Puberty.*

The *mental* changes that take place at this time are no less striking and varied than those of the body. "The psychological change at puberty from childhood is no doubt great but it is inchoate in character, and nascent, it wants precision and conscious power, its emotions are shallow and spasmodic, its sentiments want tenderness, and its ambitions and longings are of the nature of castle building in the air. The fancy of childhood has not attained to the quality of constructive imagination till the end of adolescence, when the seriousness of life is first realized and childish things are put away." From about twelve to fourteen girls are larger and intellectually superior to boys. The girls retain the intuition of their mother and are less inclined to give reasons for their choices and actions, answering when questioned as to certain courses pursued, Oh, I wanted to. That is the sum of their reasoning, often. The boy pushes the maternal intuition into the background and receives in its place the reasoning of his father. He must think his way, have reasons for acting, and demands them. Boys are inclined up to about the eleventh to the thirteenth years to choose the profession or occupation of the father, but soon after this time show more independence and are inclined to strike out for themselves. Boys are more commercial, they have an eye to business, the money value of things appeals to them strongly. They choose lines of exertion that are full of hazardous activity, daring, adventurous, such as sailing, military life, railroading, engineering, bossing. Girls choose the quieter and steadier occupations, money consideration being present, but not first. The home instinct develops rapidly in girls. Teaching and dressmaking are among the occupations they most frequently choose, when asked at this age. Both boys and girls like outdoor games best, but boys choose the rougher games,

not because they wish to play by themselves but because there is a better chance for personal combat, actual struggles; the developing muscles must be exercised or they will atrophy.

Most fights occur at this stage. The youth is apt to cause more real commotion and trouble to the hour than at any other time between birth and maturity. It would seem that he smells fight and contention in the very air he breathes. If he cannot fight, then smaller ones are encouraged to engage in a friendly scrimmage, trouble he must have.

The change in males is more a development, in females it is more a revolution. The character develops gradually in the one, and takes shape suddenly with the other, or at least more quickly. The outlets of the activity of the male are more varied and of a wider range, since he is the aggressor, in civilized countries. The male creates outlets for his energies at his will. He is the bread earner or is supposed to be, and takes the lead in nearly all new lines of business, invention, and discovery. Woman must wait her time, outlets are fewer and energies just as great, but she cannot conform to so many kinds of activity, and so her mental energies have a greater strain. The higher brain centres have to bear the strain and this may account for the fact that hysteria is more common in women than in men.

The mental organism undergoes a complete revolution though not a reconstitution. New desires, emotions, passions, impulses come into being and add to the confusion and uncertainty of the stage. Such feelings as sympathy, dignity, self-reliance, freedom, acquiring property, social feelings, and responsibility, develop more slowly and keep pace with the general organism and mental development as a whole, while anger, excitement, self-will, combativeness, the sexual instinct, desires for activity, variety, ease, are

more rapid in their development and more apt to actuate the youth at this time. Towards the latter part of this stage a longing for sympathy is experienced. The youth feels that he is not judged rightly or properly treated, yet there is a tendency to conceal the feelings and the thoughts, especially in girls. Many and much of their earliest love affairs they consider too sacred to make public.

It is at puberty that horrid dreams are likely to occur, and they do not all occur while the individual is asleep, for day-dreaming is indulged in to a great extent.

The feeling of loneliness often becomes so strong that the youth breaks away and seeks the fellowship of those who realize his feelings. This is preeminently the "chum" age. Often when this social feeling is not indulged to any great extent, owing to hindrances, boys and girls become cross, obstinate, unruly, passionate and threaten to leave home, but soon recover from the same as these are chiefly effects of the passing storm and soon are replaced by other feelings of a different character. The unsteadiness, the restlessness, the wavering and changing character of the disposition and general mental bearing at this stage are proverbial. It is at this time when boys and girls often have it said of them by teachers and sometimes by parents too, "There is no use," "You cannot do anything with them," "They won't be controlled or helped," "They are perfect little demons," etc., etc. The boy may become a criminal or a truant and the girl a tomboy. A tendency to act the part of the braggadocio is seen, especially among boys. Domineering, teasing, cruelty, fits of abuse, of extreme activity followed by drowsiness and indifference, wicked thoughts in relation to parents and teachers, ungovernable fits of temper, and brief seasons of kindness and goodness characterize this stage of life.

Boys are inclined to be bashful, shy, timid, reticent, at

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times, especially in the presence of the opposite sex, but this reserve or apparent uneasiness wears away and the tendency is often towards the opposite extreme. Girls do not prefer boys that are too bashful and timid. They desire them to be the aggressors, to strive and be leaders among their fellows, to show attention to the opposite sex, be brave, skillful, yet kind and considerate, but never effeminate, weak, nor cowering.

Combativeness as a most prominent characteristic among males at this stage is most likely related closely to the sexual instinct. The old and primitive tendency to contend among his fellows for the object of his choice reappears at puberty in the male. It is now, under the conditions of civilization, turned into more useful channels, those of provision and training for the family, while intellectual traits count more in sexual selection.

In girls, coquetry, enchantment, coyness, replace the combative and bravado spirit of the males in the struggle for a place in the affections of the opposite sex. About fourteen, girls begin to make themselves interesting and attractive. It often appears earlier and increases in variety and ingenuity far into mature life. The family instinct with the sexual instinct at its base, is the supreme directing and controlling force from this time to maturity, in both sexes.

While girls are more interested in the ritualistic and the symbolic, yet the boys enjoy the spectacular phases of the ritualistic more. The girls are impressed more with their meaning than are the boys. Girls look upon the subjective side of morals, boys upon the objective. Girls are thus more serious in their religion. Girls are more easily influenced by their environment, and react more quickly. Girls take account of their stock of impressions and endeavor to get the most out of them for help in personal life. They have greater power of endurance under trial, partly



because of their deeper subjective life. Boys enjoy doing the unusual or the ridiculous and surprising people. They are more anxious to impress their personality, and win recognition. Boys are more expressive, but at the age of puberty are inclined to be reticent.

Males are more special, particular, individual, exact, original, impulsive and intellectual. Females are generic, racial, conservative, imitative, impressionable, imaginative, intuitive and emotional. Females are more inclined to conform to society and custom, though their likes and dislikes are stronger and more readily expressed. Males consider comfort before fashion. They give attention to details. Males are better leaders, overseers, inventors, constructors. Females incline to the lighter and more domestic arts.

### *Crime. Moral Perversions.*

Some reformers think that if change for a purer moral life does not occur before the age of twelve it is not likely to be accomplished except at great cost afterwards. The forces and qualities that are present and dominant before puberty are likely to be strengthened by the change. Hence the argument for the early and careful religious and moral training of children. It is an illustration of the greater fact that life tends to hold together, each stage preparing for the following stages.

The moral sense in boys is not so acute as in girls. Boys do not make such fine distinctions in relation to right and wrong. Swearing, stealing, lying, incendiarism, murder, etc., are crimes to be avoided as the boy of thirteen or fourteen views things. Acts must be very wrong, very violent and harmful or he will not be so likely to think them serious. Girls mention immodesty, untidiness, pouting, carelessness, masculinity, etc., as wrong. With them it is

taken for granted that the baser and more violent crimes are violations of right.

The first crime that comes under the ban of the law is *vagrancy* including petty acts of pilfering. This is the age when boys are apt to become general nuisances, imitating in no small degree their superiors in this line. It is the dime novel, the "yellow-back literature" stage. General meanness develops fast when once started. Crime against property follows that of vagrancy as a rule. Destructiveness manifests itself with that native tendency to torture and destroy. This is the age when orchards are apt to be visited frequently by boys, buildings, notices, and fences disfigured. Crime against persons follows that against property. Dr. Marro finds that before fifteen, crime against persons is rare compared to the ten years following that year. Most frequent infractions in prisons are by young men. Sikorski reported that the most frequent infractions against the rules of the military school was from thirteen to fifteen. A study made by Dr. Marro of over 3,000 students in academies in Italy, shows that conduct is good at eleven, but fell away down to the lowest point at fourteen, and then gradually rose until the highest point was reached at eighteen (Dr. Marro, *Influence of the Puberal Development upon the Moral Character of Children of Both Sexes*, Am. Jour. Sociol., Vol. V, pp. 193-219).

"Either precocity or too great delay in the development of puberty is wont to manifest itself in the individuals most inclined to present serious anomalies in their conduct" (Marro, p. 201). This is the age of *truants*. Thirteen is the year when truancy is at its worst, fourteen being the average time in the United States when children quit school. Moral perversions enter into the causes of truancy now to a greater extent than in the former period. Truancy often is the beginning stage of crime.

*A Critical Stage.*

This age of boys and girls is the sorrow of parents, the despair of teachers, and the bane of the officers of the law. Too young to punish severely, too old and too bad to overlook; too much creatures of conditions over which they have little or no control, and too inadequately understood, a question in pedagogy among the most difficult of solution is what shall be done with boys and girls at the transitional stage? This seems to be a battleground where the forces of heredity and of environment are struggling for supremacy. Right and wrong, strength and strategy, emotion and intelligence, religion and indifference, vice and virtue, egoism and altruism all seem to be engaged here in a conflict as complex as it is severe, as vital and momentous as it is mysterious and necessary. In a study made by Prof. Sanford Bell, on *The Teacher's Influence* (Ped. Sem., Vol. VII, pp. 492-525), it was found that in a total of 625 persons who sent in returns, the age at which the curve for the evil influence of the teacher upon the pupils was highest was at twelve for both boys and girls and well up at fourteen. The curve indicating the influence of teachers for good on the pupils, was highest at fourteen for girls and at sixteen for boys. The curve for the boys was high at fourteen and fifteen. This would appear to be the age above all others, eleven to fifteen, when influences for both good and evil are greatest, excepting the years sixteen and seventeen in males. (There were 851 returns on the good influence.) "A little good will go further for good, a little evil further for evil than at any other time in life. A new scale of values is used in re-estimating the world that begins to mean so much to him. His reaction to stimuli changes;—the ratio between stimulus and reaction being all out of proportion to what has been, and to what in maturity it will be."

*Independence in the Moral Life.*

Independence in the moral life is manifested more definitely now. Boys and girls are inclined to form codes of rules and laws for the regulation of their conduct and to turn away from the direct and immediate dictation of the parent. The boy feels quite strongly that he ought to be permitted to act independently of his mother's advice and command. He realizes that his own judgment should have some recognition in the shaping of his actions. And especially when twitted by his associates in reference to his dependence upon his mother concerning his choices and actions does he long to have his sense of independent choice and enlarging intelligence recognized and trusted. He is not now anxious to ask questions and to find out in this way the meaning of more phenomena in nature and life. He is brim full of knowledge and most desirous to display it to those who are wise enough to recognize his purpose and his nature. The one thing he does not desire you for a moment to suspect is that he does not know about all there is to know concerning things and life in nature. During the stage four or five to nine or ten, he was a walking interrogation point. He asked innumerable questions and asked them faster than you could answer them. He found great pleasure in asking them. But since then he has read a great deal and seen a great deal and heard and in other ways learned much and now he is ready and anxious to impart information. Independent thought and action and responsibility are actuating him in an increasing degree. You must no longer call him pet names and otherwise treat him as you did in the former stage when he was a child and realized his dependence. He wants to be called Will or Tom or Rob or Sam as the case may be and relied upon to be and do what a man would be and do, in his own way, of course. If he does not wish to kiss his mother at parting and before a crowd

he is not to be understood as being less affectionate, for he is much more so, and will surely manifest his affection in some certain and appropriate way and without doing violence to his developing manhood. The equilibrium of the entire organism is disturbed greatly at this stage of transition and the youth must be odd, strange, disappointing and obstinate at times. The developing forces within and the rapidly enlarging world without make this a stage of uneven, uncertain, and unbalanced feeling, thought and volition.

The youth wishes to be put upon his honor. The tendency in certain secondary schools to turn the government in a measure over to the direction and control of the pupils themselves is pedagogical. It is in itself disciplinary. It appeals to the dominant power or powers in the youthful mind. It provides the proper nourishment for the developing forces within. Such method enlarges the opportunity for the proper expression of the manly choices and thoughts that now actuate the youth and enables him to realize how far he has left the childhood stage behind.

The youth can respond to the suggestions of order and discipline. By nature he now tends in the direction of law and conformity to the social life about him.

### *The Religious Significance of the Transitional Stage.*

The religious importance of this stage has been recognized by all peoples in all ages and in all climes, as well as in all stages of development. From the lowest savage tribe where the individual is mutilated, beaten, sent away to the forest to live or die according as he possesses or lacks the strength and endurance to undergo the experiences that form part of the ritual, to the most elaborate service of the mother of churches, the Roman Catholic, where the applicant is trained, instructed, robed, honored, and finally confirmed amid all the splendor and display of that confirma-

tion rite, range the manifold forms and ceremonies that man in all stages of his long course from savagery to culture has developed and observed for the initiation of the young adolescent into the new life physical, mental, or both. The importance of this stage is well known by every student of human life. Primitive man became deeply impressed with the value and mysteriousness of life and reproduction and originated rituals more or less crude but significant to him of the stage. A kind of sacredness that the savage man guarded with the most faithful devotion accompanied it all. And those churches that practice confirmation enriched with splendid rituals are in accord with the real nature of things and should be influential in arousing the churches at large to make proper provision for this critical stage of life.

Much of the good done and received is unconscious. Blessed is he who is not continually seeking for fruit but is content to wait. Tremendous forces that seem never to reach consciousness are doing their silent yet certain work. The soul of the individual is forever being fashioned like unto the perfect stature that is in the Man of Galilee, or disfigured with deformities beyond recall. Here in these elaborate confirmation services the unconscious powers for good enter the soul through the instrumentality of the symbolical. The transition is made more quietly than the morning zephyr that so calmly fans the fevered brow, performs its mission; more quietly even than the light of the sun gives hue and strength and beauty to the gorgeous flower or to the fruitful tree.

And then, consciously or unconsciously, the youth is having partial provision at least, made for the proper expression and utilization of that strange overflow of energy developed so closely with the sexual life and intimately related to the life religious, yet for the complete appropriation of which the time is yet to come. Chas. Mercier says the

close relation between religion and the sexual instinct lies in the fact that both are founded in the universal principle of self-sacrifice. Both mean life for others. The Christian Church is in line with nature when recognition of the change at puberty is properly made as in confirmation.

About ten or eleven the child begins to manifest an interest in the why of things chiefly for ethical reasons and not merely as a result of curiosity or of the functioning of the self. Until this time the religion of the child has been taken as a matter of course, as a part of the daily routine of life. The concrete, practical, and motor phases of the religious life were interesting. But now the mind questions partly because the spiritual character of religion is becoming prominent. The developing of the power of reasoning turns the mind to consider truths in the abstract, in some degree. Religion is now more than an ethical code framed and imposed by those in authority. It is felt by the individual and has a meaning. It deepens, is inspiring and enforces obligation. Religion is becoming a personal affair and possessing some relation to the actions of life. During this stage the individual is being transformed from a creature of command, law and custom in religious life to one of freedom, choice and experience. The individual manifests a tendency to form his own creed and shape his religion. This independence is developed in the later years of adolescence. But these transitional years are years of beginnings, awakenings, fathomings, transformations and revolutions. The great depths of the soul are being sounded now as never before.

The social character of the religious life is important. This is preeminently the social stage. The gang, group, club tendency is strong. The boy is likely to have his pal and to emulate some one of brave or daring deeds. This is the time of hero worship. Ability, courage, a record of

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accomplishments are essential in the characters that appeal to boys of this stage. The moral, self-sacrificing, manly, King Arthur qualities have an interest and make a strong appeal. The religious life should now be nourished by means of suitable biography.



## VIII

### ADOLESCENCE.—CONTINUED. FULLER TREATMENT FROM THE VIEW-POINT OF PSYCHOLOGY AND EDUCATION. A TWOFOLD DIVISION OF THE PERIOD

THE first stage of adolescence which has been considered in the preceding chapter overlaps the first stage of this twofold division by a year or two. The transitional stage is identical with the social or nascent stage of adolescence and embraces the years eleven or twelve to fifteen inclusive. But as all stages overlap we consider the stage of reception and amplification as embracing the last two or three years of the transitional stage. The limits of this stage then may be stated approximately as about thirteen and seventeen or eighteen for females, and about fourteen and eighteen or nineteen for males. This is the stage when the individual is receiving the unusual inflow of physical data and power and of mental data and power. More or less effort to expand one's ideas and conceptions, to widen one's circle of influence is exerted. The years seventeen or eighteen to twenty-four or twenty-five inclusive for females, and the years eighteen or nineteen to twenty-five or later inclusive for males may be designated the stage of selection and concentration. The young man or young woman is not now so anxious to include the entire world within the range of one's purposes for the improvement of mankind but is willing to wait for slower methods to be followed and for others to perform some of the work of reformation and reconstruction. Ability to discern between giving and doing judi-

ciously on the one hand and under the blind impulse of a strong emotion on the other, has been developed. Attention is given to those objects that are more needy and worthy. This selecting and concentrating process continues, becoming more and more intense and carefully directed until the individual is in the midst of the cares of his chosen profession.

*The Stage of Reception and Amplification.*

(a) *Marvelous Physical Energy and Endurance.*—This is the time of increased growth in height and weight. The motor activities of the youth of this stage indicate a vast inflow of energy. The exciting and vigor demanding games are enjoyed most. Football, baseball, basket-ball, skating, running, gymnastic training and the like that the youth engage in so much suggest a great store of energy to be utilized in some very active fashion. The youth are anxious to cross swords with an opponent. They banter, challenge, dare without limit or much forethought. One class can scarcely permit another to hold their banquet in peace. Some member or members of the banqueting class must be kidnapped or otherwise detained.

The endurance is not absolute but relative. When compared to the power of endurance of the former stage it is now remarkable, although it does not possess the staying quality of the succeeding stage.

(b) *Unusual Intellectual Activity* is awakened at adolescence. The accomplishments of youth, the amount of the world's work that they have done, suggest intellectual strength. Youth manifest interest in the questions of the day. They read the dailies, the weeklies, the monthlies and the quarterlies. The latest books are read by them. Public meetings are attended and debates participated in with enthusiasm. The critical tendency is strong at this

time. Questions of a profound nature are none too difficult for the young Demosthenes to tackle. Witness many of the themes youths choose for high school, academy, and college orations. Oratorical contests are common among the youth. Great pleasure is taken in crossing intellectual swords.

(c) *Remarkable Emotional Energy* is developed at this time. Tolstoi says of this time in his life, the close of the sixteenth year: "The time came, however, when these thoughts returned to my mind with such fresh power of moral revelation that I took fright, thinking what an amount of time I had been wasting, and I resolved that very moment, that very second, to apply these thoughts to actual life, with the firm intention never to be false to them" (Boyhood, Adolescence and Youth, pp. 258-9).

Tennyson understood the eager-hearted nature of youth when he sang in Locksley Hall :

"Make me feel the wild pulsation that I felt before the strife,  
When I heard my days before me, and the tumult of my life ;

"Yearning for the large excitement that the coming years would  
yield,  
Eager-hearted as a boy when first he leaves his father's field."

Many a novel or other big undertaking now has been given up and energy turned in another direction.

(d) *Exceptional Volitional Energy* is manifested in early adolescence. The plans formed by young adolescents and the persistence revealed in their execution are proverbial. So strong is the will power that the danger of overdrawing one's energies now are real and great. The emotional power is stronger than that of either the intellect or the will and the will is apt to be unduly stimulated and so call upon the physical organism for too great exertion.

The outlet of volitional energy is usually that of motor activity at this stage of development, and, as a rule, physical activity implies power of will. In all probability the chief, or at least one of the chief benefits that athletics afford young men and young women is that of the training of the will. The muscles are the direct organs of the will, and their training and development, when properly directed, mean a stronger and better trained will. At the sixteenth year the muscles are forty-four per cent. of the entire body weight. At no other time is the ratio of the muscle weight to the body weight so great. The best use of the muscles is not acquired until the next stage when the will is at its best or nearing its best.

(e) *Doubt and Uncertainty* are characteristic of this stage of adolescence. The studies that have been made of this age of individuals indicate that the majority of youths pass through a period of doubt more or less definite and intense. It is a characteristic not peculiar to adolescence, but manifesting itself very early, first at about puberty with anything like deep concern. "During childhood the force of law and order has been largely external; but now the person must see it for himself—he must be the embodiment of law. In historical development the tendency has been for that which exists to lose sight of the reasons which produced it, and to become worked over into the nature of an authority. Although the authority may be based ultimately upon reasonable principles, the youth cannot accept it unless its excuse for being has worth to his own intellect. He turns logician and proves everything, and accepts that only which seems to possess a reason, or for which he can construct one" (Dr. Starbuck, *Psychol. of Religion*, pp. 232, 233).

This experience of doubt is natural. The very development of the mind causes it. It is the result of the mind's effort to orientate itself in the midst of the multiplicity of

data that now crowd the field of consciousness. It is wrong to attempt to check it. Should one succeed in subduing it, there is sure to be a more serious experience of doubt at a later time, and one not so easily directed.

Doubt begins to reveal itself in females at about the age of eleven or twelve, is at its height at fifteen and sixteen, disappearing almost entirely at about twenty-one. Doubt appears in males at twelve or thirteen, is highest at seventeen to nineteen or twenty, strong again at twenty-three and remains in varying force throughout adolescence.

(f) *Peculiar to this stage are Sudden and Definite Awakenings.*—These may be social, moral, vocational, or religious. With many youths all these fields of mental life furnish their quota of spontaneous awakenings at this age. It is at this time that the youth realizes almost at once, and very clearly that he must be more neat and tidy in his dress. He now spends ten minutes before the mirror when about thirty seconds were sufficient before. It requires a long time to shine his shoes, when they often went without shining previously, except possibly on Sabbath morning. The clothes brush is used frequently, and clean collars are a necessity. The tie must be modern and one not worn very long. The fact is he has awakened to a new sense of his social self. The estimation and admiration of others are factors with which he must now reckon.

Definite *moral* awakenings are experienced. The youth feels that he must alter his manner of acting, his general deportment must be changed for the better. Many things which he freely engaged in when a boy, and which he knows were enjoyed by him, are abandoned as beneath a young man of his age and position, and actual shame often is felt at the thought of former actions. These moral awakenings are closely associated with the religious and the social. The respect of others is not simply courted, for

there is a pleasure in doing the right for the right's sake.

*Vocational Awakenings.*—The youth is very much concerned about what he is to do in life. Not all freshmen when entering college have formed very clearly a conception of the sphere in which they intend to exert their energies in later years. Often this is not known until years after college has been left behind. Yet there is concern during these years over the life's work. And it is now that castles are built in the air. The youth pictures himself succeeding in his chosen field and winning the admiration and praises of the multitude. If only he could get to work how he would push things along, how progressive he would be! The youth also has serious thoughts of leaving home. He feels that his liberties are restricted and that he must get out and labor for himself, and there are many who go because an unwise parent does not seem to understand the condition of the young man during these remaking and reconstituting years.

The young woman is seriously considering whether she shall go to college, become a literary author, an artist, scholar, educator, enter one of the other professions and win fame, or simply marry some honest, successful, every-day man of affairs. Of course the vocational impulses and ideas receive a complete overhauling in the next stage, but they often make a prominent appearance now. They are to be respected and encouraged. Wise adults will become interested in these concerns of the young, giving valuable information, inspiration and counsel, for if ever these are needed it is at this time of life when everything is in more or less of a whirl and uncertain state. It is fatal to decry this tendency in the young to consider a vocation, to make light of it by telling them there is plenty of time yet to give attention to such things. By treating it as a serious thing at this time

of life, the best possible preparation is being made for a more judicious consideration of it when it must be settled once for all.

Definite *religious* awakenings are prominent during this stage. It is the paramount time when religious feelings are deepest and stir the soul most easily and naturally. It is to be noticed that there is a rise in the conversion curve just before puberty, a distinct fall in it at this change, and a very rapid and high rise in it immediately following puberty. The golden time for conversion is from about fourteen to nineteen. Sixteen is the year when the curve is highest according to most of the studies that have been made. Nature favors and greatly aids grace during this stage. The soul is open in response to the physical and physiological renovation and rejuvenation.

It is a sad fact that great numbers of our young men are outside the church and church relations. They seem to have no interest in the church. Their energies are being utilized elsewhere, and the church is the loser. They appear to be out of touch with the church. Too little in common between them and the one institution that should be crowded with the youth of the land is realized. A pastor who has been successful in filling his church at its services, said that he usually had three hundred young men at his meetings. Perhaps he had. But four years afterwards you could not find fifty young men in one of those meetings, except on special occasions. The fact is they drifted to those places where there was provision for their needs and interests. One of the saddest features of the Christian church to-day is the fact that the young men are not found within her pale. It is not higher criticism, not the new theology, not the changed character of the preaching, not the extensive or elaborate musical programs, not the rivalry of the churches, none of these nor all combined that can account for the

dearth of young manhood in the church of the present. The cause must be sought elsewhere. The character of the times has changed, changed enormously within the last twenty-five years. Social organizations, clubs, societies, fraternities, have all multiplied very rapidly. Here the young man finds the exercises that appeal to his nature and needs, to a degree. Not that they are religious, most of them are not, but they meet a deep need in his nature. They appeal to the sense of individuality, independence, worth, eagerness and the feeling of enthusiasm as well as feed the social nature so strong at this stage. Provision must be made for the leading instincts and capabilities of the young to develop through activity and activity that results in actual value to others. The youth should feel that the work he is doing, the part he is playing in the rôle of the church's activity is essential, valuable and appreciated by those with whom and for whom he works. Let him have something to do, and let him realize the importance of that service, and let it also be of such a nature as shall suit his gifts and interests as far as possible, giving great freedom and encouraging a spirit of responsibility and authority in him, and a long step will have been taken in the right direction towards holding the youth within the fold of the church.

The entire services of the church, opening, music, sermon, closing, receiving of the offering, social feature at the close, must all be of such a nature as appeals to manhood. We should have a large number of hymns written by capable composers, and suited to the adolescent nature and needs, and given place within the hymnals. The trouble has been that the whole organization, administration, services and work of the church until very lately, have been planned from the point of view of the adult, theological type of mind.



Table showing the number of conversions occurring at each year of life from the sixth year to the thirty-fourth, in a total number of 6,641 cases.

Ages.	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
M. Coc.		1	1	1	4	3	8	10	3	7	13	14	6	3	6	1	2		1										
M. Coc. R. R. C.	1	5	7	9	6	7	23	15	18	20	34	25	18	25	15	13	5	8	4	3	3	1	3		1				
M. Gulick.	0	0	9	4	9	12	37	32	52	46	59	47	60	48	47	34	15	11	4	0	0	0	0						
M. Ayres.	2	9	15	30	60	51	96	108	161	214	289	298	300	265	222	172	99	103	55	53	27	26	17						
M. & F. Pope.	1	1	1	3	5	9	4	11	17	30	25	29	17	17	10	8	9	11	10	1	3	3	3						
M. Starbuck				32	58	85	142	121	190	216	283	262	177	179	129	109	69	49	28	31									
F. Starbuck				16	24	61	79	94	68	49	104	45	52	28	32	14	6	3	9	10									
Totals.	4	16	33	95	166	228	389	391	509	582	807	720	630	565	461	351	205	185	111	98	33	30	23		1		1	1	

Grand Total. 6,641.

Males. 5,835.

Females. 808.—Reckoning Pope's list as half males, half females.

Ages 12 to 20 inclusive 5,054.  
 " 12 to 15 " 1,871.  
 " 16 to 20 " 3,183.  
 " under 10 148.

It is important to notice the large number of conversions taking place from the fourteenth to the twentieth years, and the very large numbers occurring at sixteen and seventeen. Only 148 conversions in the above 6,641, occurred before the tenth year, 542 before the twelfth year, and eighty-nine after the twenty-fifth year. These figures are certainly significant.

The above lists are taken from Coe's *Spiritual Life*, Chapter I, Starbuck, *Psychology of Religion*, Chapter III, and *Proceedings of the American Antiquarian Society*, New Series, Vol. XII, pp. 396-400.

Table showing the proportion of conversion that occurred before the twenty-first year, in a total of 3,782.

Lists	Number of conversions	Number converted at 20 and under
Mills	1,337	1,100
Hillsdale Conv.	154	139
Cole	892	764
Hammond	1,050	760
Thwing	149	132
Hall	200	173
Total	3,782	3,068

It will be seen at once that by far the greater proportion of conversions that are experienced, so far as investigation indicates, are adolescent phenomena occurring within the first twenty years of life. In a total of 3,782 cases reported as above, 3,068 of them experienced the change known as conversion before the twenty-first year of life. And so far as the statistics are complete, the majority of the 3,068 persons were converted at the ages ranging from fifteen to twenty years.

In a list of Mr. E. P. Hammond, used by Dr. Hall in

his article in the Proceedings of the American Antiquarian Society, New Series, Vol. XII, a total of 1,142 cases is reported, 674 of whom were converted before they were twelve years of age, and 930 before they were fourteen years old. The tenth year is the most fruitful year for conversions according to Mr. Hammond's list.

Mr. Hammond is known as the Child Evangelist.

(g) *Another characteristic of this Stage is Mental Commotion and Strain.*—Doubting is more common to males during adolescence and mental ferment and anxiety to females. The motor outlets of males for the energies of the organism are more varied and more adequate than those of females and thus the mind of the female must endure the pressure.

Females by nature are apt to take experiences more seriously and this increases the strain. Then the power and suddenness with which the new forces at this time enter the field of consciousness contribute to the mental stress. "It is as if the being were struggling to give birth to new ideas and fresh life forces, which it really does do a little later. . . . It is as if one's being were strained or torn by the pent-up winds that sweep it, and which are trying in some way to vent themselves. It is by no means the exception, but the rule, for such a period to come. There is a well-marked display of the phenomenon in seventy per cent. of the females and fifty-two per cent. of the males" (Starbuck, *Psy. of Relig.*, p. 213).

All the studies thus far made of this period agree with the above in the main.

(h) *This is a Stage of Manifold Interests and of Varied Activity.*—One of the chief characteristics of early adolescence is the tendency of the mind to be affected by various themes and projects that come before it. It is interested now in one thing, now in another, and then in something

the very opposite of either. A number of interests are frequently developed simultaneously. Some are pursued with energy and remain permanent. Others are of only temporary concern for the youth. A young man in these early years may be mechanic, musician, gardener, poet, historian, photographer, botanist, athlete, inventor, and mariner all in one, and manifest deep interest in each subject or sphere of activity. Great pride is taken in the efficiency attained in the various fields to which attention is given. The value to the mental development in this varied character of interests lies in the fact that the development becomes more rounded, more powers are called into service, and the mind kept open to new stimuli and given a wider relation in the use of its material. It brings out the activity of mental faculties that otherwise would be neglected and the mind thus given a narrower development. In response to this feature of manifold interests is the varied activity on the part of the youth.

(i) *Adolescence is characterized by the Birth of a Greater Self.*—During the earlier years of the period the youth feels his increased proportions, opportunities and possibilities. The possession of new and enlarged powers gives him a new realization of himself. In the latter part of the period more going into detail is characteristic. The youth is more anxious to follow things out to their conclusion. "Back of the whole adolescent development, and central in it, is the birth of a new and larger spiritual consciousness." This enlarged consciousness is also social, scientific, æsthetic and moral. The field of view being extended and the relation to others being changed and given greater moment, the youth experiences a clearer self-revelation, self-realization, self-assertion, and greater self-sufficiency. "The quickened conscience, with its thirst for absolute righteousness; the quickened intellect with its thirst for absolute

truth; the quickened æsthetic sense with its intuitions of a beauty that eye hath not seen and ear hath not heard; the quickened social sense, with its longing for eternal companionship—in short, the new meaningfulness and mystery of life"—this all tends to deepen and enlarge the conception of the self to such a degree that the period of adolescence may appropriately be designated the birth of a larger personal consciousness.

Few things can be of greater peril to the young man or young woman who is passing through this stage of reception and revelation and of deeper self-realization, than to be spurned, slighted, passed by as one of little consequence, as one who is yet in a transitional stage and whose judgment is not to be trusted. If the whole truth were known, probably we would be surprised to learn how many youths left home, left their positions, left school and wandered aimlessly about or entered places to their own liking, solely because they were despised. The new and enlarged personality craves recognition, and will have it, if not in a legitimate way, then in some way clandestine. The great evil in any caste system is the fact that it limits the freedom of the personality. Individuals are compelled to move in a circle of a certain dimension, instead of having the world and all men for the field where their individuality is to be developed. The commotion to-day in labor circles is in great measure the result of the undue limitation of the poor by the rich. There is not sufficient opportunity for the love of liberty within the human breast to develop and satisfy the natural need of man. And disturbance in the labor world will continue until each self is no longer unjustly narrowed or misruled. No laborer ever felt the power of oppression to be more burdensome and distasteful than the youth feels the sting of being ignored, the pain of the lack of due appreciation on the part of others. The religion of the Nazarene is

a personal religion. It has to do with individuals, appeals to them, is suited to their nature and needs. Few appeals were made by the Master to the nations as such.

(j) *Intuitions and Aspirations characterize this Stage.*  
—The youth feels that truths and secrets are vouchsafed to him that may not have been revealed to others. The very nature of the mind at this plastic stage permits it to perceive truths in so direct a way that they appear to have come as if from some power without the intervention of the senses. Many of these intuitions have deep meaning and interest for the adolescent. The moral and the religious truths especially are of serious moment. They cannot be lightly treated by the youth without doing violence to his conscience. They ought not to be treated so by him. The position taken by the young man now on every moral or religious question has a powerful bearing on his future life of morality and on his religious character. He is building not only for himself but also for posterity and for the race. In justice to all that is noblest and deepest and best within him he must be serious when dealing with things moral and religious in their nature.

Aspirations are the rule. Ambitions are as natural to the person of sixteen or seventeen as crying is to a babe three months old. The aspirations of the stage are characterized by their height as much as by their pure moral nature. The mind shoots on ahead, far ahead of fact or even probability in more sober moments, and pictures to itself the individual occupying some position of great responsibility and which only can be attained after long years of service and success. But years count for little in the flights and soarings of the adolescent imagination. Plodding and labor are forgotten in the temporary realization of ambition wholly in the fancy of the mind. A friend of the writer once told him that when he was a youth he pictured himself principal

of the village school, county superintendent of schools, state superintendent, United States commissioner of education, president of a leading university, ambassador to England, United States senator, vice-president of the United States, and finally president, and then making millions of money, becoming the richest person in the world and lavishing the wealth upon all poor and needy ones. Time after time such flights were taken, often by a different route but always coming out at the pinnacle of eminence and fame. He says he enjoys such a journey by mind even yet but not with such rapture as when sixteen to eighteen years of age. Temperament will be a modifying factor here. But it is all but certain that the great majority of people experience similar flights of the imagination though in varying degree.

(k) *Extreme Conscientiousness and Over-Exactness are peculiar to this Stage.*—The youth is prone to be severe on himself in things of a moral nature and go to ridiculous extremes at times. "I feel more deeply moral conduct. Once as a penance I walked six miles rather than take a ticket. I was dusty and tired on reaching home but felt better for the act." "My moral régime was very severe on self. A Christian had no right to luxuries in dress, food, houses, etc. Refused to eat sauce, pie and cake." "Have often put upon myself penances for moral actions. I wore things I did not like or went without a favorite dish." "At fifteen, great desire to do just right and to help others. My greatest temptation was to give up everything, even my life, but the thought of my mother alone kept me from doing it." Then the moral extreme at times is in the opposite direction. There is a desire to do evil acts and harm others. "Wanted to strike, kill, destroy and burn." "Thought of killing my father, mother and self all at the same time. Also of committing suicide. Wondered what the newspapers would say about it." "Had, after fourteen,

a desire to hit some one or do some violent act." "I remember saying as a child 'I will be good or diabolically bad' "(Lancaster, Ped. Sem., Vol. V, pp. 94-5).

A young man of about seventeen when running his father's reaper would stop the machine, leave his seat, go back and break off a chance stalk that had been inadvertently missed. He felt that he must do it. He did it many times, but soon outgrew it. Another youth of about the same age after finishing a meal placed his knife and fork and spoon in a certain position before leaving the table. It seemed to be necessary that they occupy that particular position. He was disturbed if they did not.

Some people when reading a newspaper throw it down in any position or shape while others must put it in a certain order, usually arranging the leaves numerically, and are very much annoyed to find a paper all topsy turvy. This fastidiousness is sometimes carried over into adult life and becomes a fixed habit. A young man says he must untie every string that holds a bundle he receives and not dare to cut the string as that would be extravagance and wrong. Many adults do the same from force of habit, the moral quality having disappeared long ago. Many youths would not think of falling asleep without kneeling down beside the bed in a particular fashion and engaging in silent prayer, previously. The place and the form are as essential as the act, it would seem. This over-sensitiveness is seen in denominations who believe and argue and act out their belief that a particular attitude is essential in prayer. If it is standing, then, wherever those who hold that belief happen to be, no matter the form practiced there, they invariably assume their accustomed attitude. The questions and acts that were of grave moral import to the youth were allowed to become habitual in the adult and we have the ritualists, the lovers of form and method.



Professor Coe in his book entitled, *The Spiritual Life*, refers to a girl who took a vow not long after her conversion, to pray every morning at precisely ten o'clock for the unconverted. She thought that kneeling was essential to the efficacy of the act, and, finding herself in school at that hour, a grave problem presented itself. How could she kneel there before all the pupils and run the risk of causing a disturbance in the school? But mother wit came to the rescue. She dropped her pencil and as she stooped to pick it up managed to bring her knees to the floor for an instant while she offered a brief prayer.

One may do violence to conscience during these open, sensitive years by discouraging such extreme measures in the youth. But such exactness is a good preparation for an after life of morality and service. The moral sense may safely be permitted to go to such lengths as it is a normal experience in many natures. The ethical pendulum will certainly swing back in the proper course in due time if not interfered with. It is really essential that the youth experience these strains of moral exercise before the settled convictions of mature life turn the moral nature into a particular trend or mould it into a definite form. In some temperaments the hypersensitiveness is to be discouraged, while in others it may well be encouraged.

(1) *Secretiveness is a well-known characteristic of this Stage.*—The youth feels the development or power of the social instinct, the need of a larger social sphere and one more varied and so he makes confidants of others than his mother, but many things are too sacred to be revealed to any one. The mother is not losing her hold upon the boy so much as others are gaining a hold upon him. Life is becoming mysterious, momentous, sacred. Their inner meaning or their supposed inner meaning must not be revealed to others and in this partly lies the charm. And then the fear of

being misunderstood tends to foster the spirit of secretiveness. The youth does not enjoy having the holy precincts of his being desecrated by careless or thoughtless intruders. Prying into the secrets of youthful lives is perilous business. The chief need is sympathy and encouragement for the youth. A youth of sixteen had decided to join the church and was waiting for the opportunity. In the meantime the pastor asked him if it was not time he was thinking of uniting with the church? You are now sixteen years of age, almost a man. Many more things were about to be said by the pastor when the young man spoke up and said, "Why, I had made up my mind some time ago to do that and intend to unite with the church at the next communion service." The minister expressed his satisfaction, said no more and wisely walked away. The young man says that the very instant that the pastor asked him that question he felt violence done to his individuality. He felt insulted by the pastor's for a moment supposing that such a vital question as uniting with the church could possibly escape his active and manly mind. He still thinks the minister should have known better than to break into the sacred realm of his active and well-meaning soul. And so he should have known better. Of course it is not to be understood that the youth should not be spoken to at all. Some do not need to be requested to confess faith in Christ or to unite with the church. Others do require encouragement. Some need to know what Christian people are thinking about them in regard to this matter. And the serious question for consideration is the method of appealing to the youth. His manhood, his sense of honor and ability must under all circumstances be respected. The appeal is to be made to the best that is in him. In many instances merely the opportunity to unite with the church is sufficient. With others the privilege of a conversation is sufficient. The

knowledge that others of his own age are about to take the step often is sufficient to bring the youth forward. If the youth has been wayward, he should be called to his senses, to a realization of his condition and be made to feel that there is at least one person willing and ready to stand by him and be his friend.

(m) *Adolescence is a Birthday of a New and Unusual Feeling for Nature.*—There seems to be a reverberation here of the time when the race had its home in nature undisturbed, before man had learned to “hew the shaft and lay the architrave and spread the roof above them.” The soul of the young person is moved, stirred by contact with the natural world in a way that is hard to explain. The solemn stillness, the majestic movements so gradual and yet so certain, the very presence of trees, streams, and hills, these all have a charm, a fascination over youth that is uplifting and lasting. These feelings usually go deep and move the soul as nothing else can. They have the effect of leading the youth to feel that nature is in close touch with him, that it understands him, sympathizes with him. Love for nature is believed to be the origin of all science in its first beginning. Men looked up into the heavens and wondered how many stars there are, how far away they are, how large they are, whether they are inhabited or not, etc. Literature, religion and art all had their roots in the love of nature. Kant said that the moral law within and the starry heavens above are the two most interesting things to the human soul. And primitive man could very easily turn from the examination of the world above him to the world about him as anthropology teaches that he did.

Dr. Lancaster found that in 702 returns in answer to the question regarding the effect of nature, 640 said they experienced a love of nature. Over ninety per cent. of those answering were nature lovers. A person of eighteen

writes, "I have felt that trees, flowers, and birds understood me. Have hugged a tree and almost worshipped the moon. Intense love of colors and perfumes of flowers." Another person of seventeen writes as follows: "There are a few times that I feel that I must be alone. When sad I like the trees for company. They give me a restful feeling. I have a stronger love for flowers and natural scenery." Another person of the same age speaks thus: "I love the wind, it brings a message from God to his child. If despondent I love to walk alone in the wind, it brings me comfort." "The beauties of nature have always seemed the chief part of life. Not fond of solitude." "At fourteen fond of the stars. Liked to sit alone and look at them. They tell me of God. One night, at fifteen, feeling sad, I wandered to an old bridge and stayed there for hours. The beauty of the hills, the changing lights, the eddying waters, so affected me that I could not contain my feelings any longer, and leaning my head on the bridge I cried. Soon a feeling of peace stole over me and I went home" (Lancaster, *Psychol. and Pedagogy of Adoles.*, Ped. Sem., Vol. V, pp. 98-100). "I used to delight, when about fourteen to sixteen, to go out into the orchard, lie on my back, look up into the sky and watch the clouds, and at night, the stars. Loved flowers. Enjoyed solitude." "I enjoyed going out into the woods, walking leisurely along, occasionally resting on some mossy stone."

### *The Stage of Selection and Concentration.*

Many of the characteristics prominent in the preceding stage are present in this stage in varying degree. Some individuals are nearly a stage behind the mass of people as many of the traits of early adolescence are not at their strongest until the nineteenth or twentieth year.

The characteristics of this stage are seen in greater or less

development in the preceding stage. The strength or prominence of a feature is the determining factor in classifying the characteristics of a period. Ideals are very prominent in the stage just preceding. They are present in some degree in this stage and later in life, yet they are not strongest in the stage of selection.

In the more definite consideration of this stage we notice :

(a) *Strength and Comparative Maturity of Intellectual Powers.*—Doubt is strong in females the eighteenth or nineteenth year and is strongest in males at that time. There is a period of doubt in males at about the twenty-second or twenty-third year. In fact, males, are prone to doubt all through life much more than females. Doubt signifies strength of intellect. The powers of rational thought are developing when doubt is present. It indicates that the individual is getting his bearings, is thinking about the things of life and the world. The fact that the mind has a philosophic turn about the nineteenth year is evidence that the sterner and deeper things of life are taking hold and pressing for consideration. Some of the world's great philosophic productions were thought out during this stage of life. Eduard Von Hartmann published his *Philosophy of the Unconscious* at the age of twenty-five. Schopenhauer produced his *Fourfold Root of the Principle of Sufficient Reason* at twenty-five. Schelling came before the world as a philosophic writer when he was but eighteen, and at twenty-one had established his ability as a thinker. Kant began his literary career at the age of twenty-two. Malbranche began his public life at the age of twenty-one, when he was elected a member of the *Congregation de l'oratoire*. Descartes became dissatisfied with the prevailing philosophy before he was twenty-one and when he reached that age left science awhile for life in the camp. Aristotle at the age of sixteen began the study of

philosophy under Plato at Athens. The great majority of students enter college at about the age of eighteen to twenty.

(b) *One of the most characteristic features of Adolescence is Individual Variation.*—It is most prominent at this stage. The developed and developing nature of the intellect favors this. The individual is his own criterion. He enjoys exercising this prerogative. The tendency is to separate, each following the way of his choice. This is necessary if the home and society are to continue distinct, and remain powerful factors in civilization. Friendships were many and varied in the previous stage, though the youth usually cherished one or two above the rest. Groups and gangs were then strong. Feelings were dominant and the youth was influenced more or less by the crowd. But in these later years of adolescence individuality is a more prominent factor. In the grammar school and even in some high schools (be it said to their discredit) the students study pretty much the same subjects. The course there is uniform in the main, and there is no great difficulty experienced in persuading the students to follow it, except in the secondary schools where individual variation is beginning to manifest itself. But by the time the student reaches college he cannot be so easily persuaded to take a uniform course. He feels that he would be stultifying himself by so doing. Other interests appeal to him more strongly. His need and nature lead him in another direction of research and study. And so we have the modern spectacle of hundreds of different courses being pursued in one and the same university. The fact of individual variation has created the large number of special schools of various kinds. Colleges and universities were not making sufficient provision for demands of individuality.

(c) *Readjustment* is a term that expresses one particular

and important feature of the later adolescent stage. This has been mentioned in another connection but deserves further consideration. A change in the method of thinking occurs. One is not so likely to leap to conclusions when only a part of the evidence has been produced. It requires more to persuade one. The various sides of a question are considered. The point of view is apt to vary. Investigation of evidence is more thorough. In short, there is indication of greater development and strength of character as well as of mind.

A change in one's attitude towards others takes place. The gregarious instinct is not now supreme. A higher motive actuates one in social relations. The element of worth and ability enters into one's choices as applied to persons. It is not so much because others like what we like, do what we do, and dislike what we dislike, that they are given first place in the affections and confidence. But the fact of their superior judgment, experience and training leads the young man to select as he does. He is able to appreciate personal worth. One's ability to excel in a football match, or in a foot race, a skating contest, or bowling match may have some interest, but it is not necessarily a determining factor in the choice of associates. Companions, boon companions are apt to be fewer in number as the quality has risen. Selection and concentration are effective.

Changes in one's method of doing work occur. More care and time are exercised. The oversensitiveness in relation to the perfect and the exact now becomes normal, and seeks a lower and more earthly form. The relation of exactness and completeness to life and conditions is important now. A change in relation to one's self is experienced.

(d) *The Homing Instinct* becomes unusually influential during this stage of adolescence. It is not merely a premonition of a later period when the interests of home are to

become supreme. It is the indication that such period is present, that the homing faculty is ripe for development and functioning. In the stage just preceding, the youths of both sexes were interested in whatever related to the opposite sex, but such interest was superficial, an opportunity for trivial and slighting remarks and actions. Little or no seriousness when questions relating to marriage and home were discussed, was experienced. Such things were classed as those of lighter vein. But at this more advanced stage, the realities concerning the married life take a deeper hold upon one. They are now questions of moment. They are not laughed from the arena of one's judgment. They are considered in the light of personal responsibility and duty and service to the race. The moral and religious elements enter and give the consideration greater weight.

The danger is that the obligations of home life will be assumed too early, that young men and young women will enter the duties and responsibilities of conjugal life before maturity is attained, and development thus become arrested. Statistics seem to show that the best and strongest and longest lived children are born of parents above twenty-five years of age, and that those children born of parents much under that age are apt to be weak, poorly endowed and possessing less power of resistance. But some persons develop early, and this partially atones for early marriages.

(e) *Remarkable Power and Susceptibility to Disease* seem to be features of this stage, strange as this paradox may appear. But it is at this stage, eighteen or nineteen to twenty-five and later, that athletes are developed. Growth has nearly ceased at twenty and the muscles are free to develop in structure and strength. The mind has developed sufficiently so that the best use of the muscles is obtained. The great energy can now be consumed in development of strength and in activity, that formerly was utilized in the



process of growth. It is during these years that the "strong men" are developed. Some of the records of feats of strength revealed by young men not over twenty-one even, are marvelous. It is during these years that pugilists are developed. The men who are foremost and ablest in the "ring" are usually young men. When a prize-fighter passes the thirty-five mark his chances are lessening. He is at a disadvantage in a match with a contestant only twenty-five. The army recruiting officers prefer young men under thirty. They are chosen before their seniors in years. And this is not only because they are, as a rule, single and not entrammelled with home relations, but because their power of endurance is at its best. In the previous stage the youth was very active and energetic, but his staying qualities were not of the best. He could not endure long a heavy strain—not so now. The power of endurance is remarkable. The young man of twenty-one or older will dance most of the night, work the next day, and attend some social gathering the next night, and thus continue through the week.

It may seem singular that just at the time when one's energy and power of resistance are greatest one is most amenable to the ravages of disease. But if the census reports are to be credited this appears to be the case. During the census year ending May 31, 1900, there were in the United States, 1,039,094 deaths from all causes. The ages at which death as given in five year periods occurs is as follows:

Under five years	. . . . .	317,532
5 to 9 years	. . . . .	36,748
10 " 14 "	. . . . .	24,500
15 " 19 "	. . . . .	38,109
20 " 24 "	. . . . .	51,004
25 " 29 "	. . . . .	48,693
30 " 34 "	. . . . .	43,857

35 to 39 years	. . . . .	44,367
40 " 44 "	. . . . .	41,439
45 " 49 "	. . . . .	40,201
50 " 54 "	. . . . .	42,666
55 " 59 "	. . . . .	43,169
60 " 64 "	. . . . .	48,178
65 " 69 "	. . . . .	52,190

The census bulletin does not give the actual number of deaths for each single year. But the above report is exact enough to be conclusive. It is to be noticed that nearly one-third of the total number of deaths occurred during the first four years of life. The great mortality of infancy is well known. Then the next fact worthy of notice is the extremely rapid decrease in the rate or proportion of deaths per year beginning with the fifth. During the five years from five to nine, there are only about one-ninth as many deaths as occurred during the preceding four years. Then it is worthy of consideration that the most favored years of all for life, the ones having the greatest power to resist death, are from ten to fourteen. It is here that the rate of growth is greatest. This substantiates the results of Key's study on Swedish children, where he found that the period of greatest growth is closely correlated with the period of greatest power to resist disease. The decade when mortality is lowest as to rate, is from five to fourteen inclusive. Fifteen to nineteen inclusive is a period of unusual power to resist disease. This is a period of considerable growth. But when we reach the following period, twenty to twenty-four inclusive, the mortality curve takes a sudden and extended sweep upward. The number of deaths that occur during these five years is not exceeded until the second half of the sixth decade is reached. Just why the third decade of life should be so unfavorable to life, is not stated in the census report. Of course the country has been engaged

in war lately. A number of deaths of young men occurred during the census year, from this cause, but not a sufficient number to give the figures stated.

The cause may be sought in the reaction from the previous period of growth. It may be found in the overdraw of energy through excessive activity. It may be that the cause lies in the greater danger to which young men are exposed on account of their daring bravery and manly energy. It may be that the church is losing its hold upon the young men of our land and that the strongest restraint against a life of excesses and crime is losing its power.

(f) This stage of adolescence is marked by unusual *Vigor of Will*.

This fact is seen in the remarkable muscular development, power and skill at this time. The muscles being the organs of the will, it is safe to conclude that generally speaking, muscular power means will power, though there may be strong power of will where the muscles are weak, and *vice versa*. This is the time when the young man enters into competition; it may be in college that his first continued experience has been realized, though tastes of it came in the former stage. It may be that it was in the struggle to secure a coveted position that he first experienced its full force and ardor. The close competition in business circles where the struggle, to use the words of a business man, "is simply fierce," may be where he learned the meaning of concentrating the will for a long period of time upon some one purpose or object eagerly sought. The time served in apprenticeship often affords an opportunity for the manifestation of vigor of will. The friendly competition, sometimes a little beyond the friendly stage, of man with man as he is selecting and wooing and winning a life companion, not infrequently serves as an occasion to reveal and develop volitional vigor.

Things must not be too easy of accomplishment is the practical application of what has just been said, and particularly so when adults are dealt with. The appeal should be made largely to the manhood and womanhood of the persons whom we are desirous of reaching and winning. Let the task be a difficult one, let it require considerable exertion in its accomplishment and it will be more likely to be undertaken. Appeal to the will power in men and women. Let them realize that this power is appealed to, is relied upon to undertake and complete the task whatever it may be, and you have done a great deal towards its accomplishment. The organ of manhood and womanhood is the will. If there is a fair amount of worth in a person, that one will not stand by and hear himself or herself ridiculed, classed as an imbecile, as an aboulisque, or as a good-for-nothing. Such an one will arouse and set to work and do the best that is possible. Time and again this has been done.

Some argue with considerable force that the church has made admission to membership entirely too easy. That the scarcity of men in the church is in large measure due to the ease with which persons can come into membership. Sufficient cost of thought, time, sacrifice, and energy of will are lacking to make it worth while to enter, it is said.

The young man's sense of honor and of manhood are to be respected if he is to be won to that which is best and most powerful in civilization, industrial and religious life. The following quotation illustrates what this means: "I remember a young man whose father came to me many years ago, and he said, 'My son is utterly worthless. I can't do anything with him. He won't work. He won't study. He won't do anything. He is bound to be idle and I can't help it.' I said, 'send him to me.' The boy

came. He was nineteen years old. It was rather late, but I took him into my room and I said, 'look here, you know I think a great deal of you,'—and I meant what I said. 'I think you have splendid ability. I think you can do almost anything you have a mind to do. I think you have the best opportunity to give a surprise to the community that you live in of any man in this world.' He looked at me. I said, 'You have reached pretty near the bottom. Your chances are growing less every day. There is only one thing for you to do, and that is to right about face and do your duty and be a man.' We both sat silent. We had a sort of Quaker meeting. I said, 'I want you to go into that Latin grammar class and lead it, and do your work, and I want to be the man to proclaim what you have done when you have done it. I want to stand by you, and we will see if you and I together cannot accomplish it. I want you to lead it.' He did lead it. He came out all right. When he was ready for college I said, 'You are going to college now. I have not said much to you, but I am proud of you, and everybody else is getting so. When you enter that class in college do you lead it! Cut every bridge behind you and lead that class.' . . . I meant what I said to him. And he did it. It won't do to go much farther; you know the man. One day Mr. Whittier wrote to me and he said, 'They want a man so and so.' I said, 'There he is.' They took him. He is one of the best paid teachers in this country and his name is known on both sides of the water. . . . I did not make him, but, oh, I was in earnest with that fellow" (Augustine Jones, *New England Association of Colleges and Preparatory Schools*, School Review, 1900, pp. 581-2).

A youth about seventeen was cultivating corn. A root that lay a few inches under ground and wholly invisible, caught one of the side shovels of the cultivator and

snapped the wooden arm to which the shovel was attached, in two. The youth was very much annoyed at the break. He intended to have the break repaired at his own expense. But when he learned that his father had told of the mishap, to the neighbor boys, in a slighting way, he became angry, and declared he would not repair the machine. It was a long time before he recovered from the disgrace brought by the unwise action of the father, and remembers it still.

## IX

### ADOLESCENCE.—CONTINUED

#### *Extremes of Mental Attitude and Action.*

ANOTHER feature of adolescence revealed in varying degree throughout the period is the waverings in mental attitude towards various questions of life and duty. Oscillations of moral and religious tendencies are to be seen. Then there are extremes of action corresponding to the mental vacillations. This changing of attitude is seen in the intellectual sphere, now in the emotional, now in the volitional. These phenomena are not reversionary or degenerating in their character, rather are they the natural result of the unsettled condition and crowded character of the mental life. They have a developing, an educative value. They open the soul to the sterner realities and possibilities of life, reveal it to itself, give it a larger orientation, and push the soul out into new and varied spheres, making it receptive to impressions, and they stir the soul to its very depths before that fixed and final form has been acquired. Only the veteran pilot is able to hold his vessel steady and true in all kinds of tempests and in all seas. And as the youth must sail his life craft upon billowy and contrary seas, waters of life about whose real nature he has not yet learned the truth, it is expected that his untried vessel will rock, and plunge, and drift with the waves and the tide. But he will reach calmer seas by and by and be the wiser for the experience.

*Fondness* and *Dislike* are one form of these antithetic attitudes. They are not always manifested towards persons

and animals, sometimes things are included. Two youths will be the best of friends for a while and then become alienated or cold towards each other. They may become enemies and wonder how they ever thought so much of each other. The friendships may change a number of times in a year or two. This is probably more common among girls. At times the disaffection takes a wider sweep and almost every one is disliked. No one seems to be worthy of friendship. But this seldom lasts long except in sullen natures. When animals become the centre of interest the youth may develop a great fondness for pets. He may have two or two dozen. Turtles, frogs, fishes, birds, monkeys, foxes, opossums, minks, bears, snakes, lions, tigers, deer, sheep, horses, cows, dogs, spiders, wasps, mice, rats, etc., etc., have actually been tamed and kept as pets by young men and young women. Little difference between the sexes in this direction is found. The danger is that animals will be anthropomorphized, perhaps apotheosized. Animals have been given burials such as are due to children. And then the youth becomes tired of his pets and will scold, kick, and otherwise abuse them. Soon he parts with them or with most of them. Sometimes inanimate objects are held in high esteem by the youth. He will almost talk to his bicycle, pet his skates, fondle his watch and go into raptures over a necktie.

*Love for the Opposite Sex and Hatred of the Same.*

Love for the opposite sex and hatred of the same is another manifestation of this wavering tendency, and closely allied to the first. We give it a separate treatment as it has a deeper origin. Sex is at the base of this love and devotion. One of the essential and most important instincts in mankind gives this tendency expression in the direction of the opposite sex. The singular thing about it is that it



should take the contrary direction at certain times. The youth becomes infatuated with the girls. He desires to be in their company constantly, and manages to accomplish the object of his desire with considerable success. Very soon a sudden change comes. His attentions are dropped. One might expect him to become a woman hater did one not know youthful nature better than that. But he wants to remain away from the girls. Seems ashamed to be seen in their company. He is very much annoyed when teased about the girls. He will not enter into their company. Not that his affection has been centred in those of his own sex, but that it has been withdrawn from those of the opposite sex. A youth of sixteen and a girl of about the same age became very much attached to each other while attending the same school. They were together in the morning before school was called, at the recess, all the noon hour and afternoon recess, and would walk as far together as possible on the way home from school. But the next year, they seemed ashamed to be seen in each other's company. Nearly all affection for each other had disappeared, and did not seem to have been centred on any one else. These experiences are apt to appear occasionally late in adolescent life and sometimes are very marked and lasting. When they occur in early adolescence, before seventeen or eighteen, they may become serious at the time but are likely to pass away quickly. In the words of Moore, this affection is expressed in its positive feature:

“ Oh, who would not welcome that moment's returning,  
When passion first waked a new life through his frame,  
And his soul—like the wood that grows precious in burning—  
Gave out all its sweets to love's exquisite flame!”

The strong attachment to the other sex during these early years is a kind of vaccination against the more serious form

which normally comes a few years later. It prevents the youth from making too early engagements or too heavy drafts upon his emotional and physical energy before these are mature or sufficiently developed to prevent arrest of development. This varioloid form of loving experiences prevents concentration of the emotions and energy in a lasting or very severe degree. When the attachment occurs about twenty and after it is usually the real thing and is not to be trifled with.

The fact that the contrary experiences occur in these early years frequently, and youths become indifferent to the other sex, is good evidence that the love affairs of these years are not to be taken very gravely by older persons who may have the training and the care of youth. The pendulum of emotional and physical energy swings back in time. Nature provides for that. The youth requires time to think. He requires time to recuperate. These times of indifference are partly passive and partly reflective. They afford the individual opportunity to consider his actions when the force of emotion has subsided and he is under the reign of cool reason and alone.

### *Solitude and Society.*

An eager desire for social privileges is often followed by a condition of mental solitude. Some persons declare they never had such feelings. And it may be they did not. Certain studies indicate that about three-fifths of the people who have sent in returns did have them. Solitude now means longing, want. Interesting work, rich environment and real sympathy are required.

The time when the love of solitude is strongest is usually within the adolescent period, and it is here that the love of society and fellowship is most active. The desire for solitude first makes its appearance at about the eighth or ninth

year, increases fast in force at the eleventh and twelfth years and reaches its greatest strength at fourteen to sixteen. After twenty-five it has either disappeared or changed its character. Since many of the great characters of history, men of talent and productive genius, have been lovers of solitude in their youthful days it is thought that solitude and strength of mind are closely related. "Every production of genius must be the production of enthusiasm. When the youth sighs and languishes, and feels himself among crowds in an irksome solitude,—that is the moment to fly into seclusion and meditation. Where can he indulge but in solitude the fine romances of his soul? Where but in solitude can he occupy himself in useful dreams . . . ? Retirement to the frivolous is a vast desert, to the man of genius it is the enchanted garden of Armida" (Disraeli, *Curiosities of Literature*, Vol. II, p. 213). During the hours of solitude the soul buds, grows, and gathers strength for future activity. In these quiet hours great questions of duty and destiny press upon the mind. The transcendent has its opportunity when the individual is alone and the din and excitement of the outside world are eliminated. If the Eternal Spirit ever speaks to the soul of man direct, it would seem that it must be during the hours of the soul's solitude.

### *Rivalry and Cooperation or Concord.*

These are not distinctly adolescent phenomena, but they are usually prominent at this period of life. It is the spirit of rivalry that keeps the fires of athletics burning on college and university campuses so brightly. The spirit of rivalry inspires the classes and sometimes leads them to excesses. The cane rushes and other like demonstrations are rivalry run mad. The old-time spelling matches, where rival schools would line up on either side of the schoolroom and contend in ability to spell, were an excellent method for

adolescents to work off their surplus energy and in so doing satisfy the spirit of rivalry. The Friday afternoon contests of a similar character and the general entertainment exercises were all pedagogical in character. And with their loss much has gone out of modern educational methods that was of value and nothing put in to take their place. Wherever rivalry exists now often it is either for some prize, which striving is to say the least, questionable, or consists in struggles on the football and baseball fields descending sometimes to barbarism. Whenever rivalry in school-life takes the turn only of tests of mere brute or physical force, it is a return to a lower stage of life and is to be deplored. Whenever it takes the turn of mental or social tests it is progressive and to be encouraged.

One day, classes will be contending on the college grounds bitterly for the possession of some flag, pole, sign, stone, etc., and the next day all uniting vigorously to uphold the name of their institution in a match game with another institution of learning.

### *Anger and Forbearance.*

Forbearance is not an exact antonym of anger but it comes nearer to it than any other word we have. Fear is the opposite of courage, not of anger. Fear is defensive, anger is offensive. While forbearance is that feeling which is devoid of retaliation though containing a tinge of injury received.

Anger is not peculiar to adolescence. It is very prominent in childhood and all through life. It is one of the most powerful of all the feelings. Probably few, if any other feeling can summon the total force of both body and soul at the same time to any one point as effectually as the feeling of anger is able to do. At this period of life anger is developed with the other feelings and receives new force and finds new and larger avenues for its exercise. It is

deepened during adolescence and becomes less transient and spasmodic than in childhood. The anger of adolescence is not so easily overcome and sometimes assumes such proportions as to color the whole life of the individual, becoming dangerous when uncontrolled. It frequently leads the youth into serious trouble. Anger has the power of arousing the deepest nature and forces of the youthful soul and carrying him far beyond the limits of cool reason and reflection. In childhood anger is apt to be quick, inflammable, very strong and expressive. In adolescence anger is deeper, more powerful, more lasting, subtle, and under better control. Especially from about seventeen or eighteen on is this true of adolescence, as the sense of shame, experience and developed ideas of social relations enter in to modify it.

Anger is an important factor in the development of personality. And as adolescence is the principal period when individuality is developing, differentiating itself from the social mass, it is advantageous to the youth that anger has such power in developing the personality. "Those creatures who can injure all their enemies, and men who make their acquaintances fear to make them mad, are more likely to survive" (Dr. Hall, Anger, Amer. Jour. of Psychol., Vol. X, p. 527). Anger no doubt has selective value. It is one of the preservative feelings, one of the self-feelings. And when properly controlled it is more advantageous than otherwise in the developing of personality. A person is known by his enemies. He who is everybody's friend is likely to be defective in purpose and in motive power. It is a good thing for one to oppose some evil or wrong thing, to concentrate one's energies upon the overcoming or destruction of a particular fact or institution of evil. For one to pass through this world where there is so much wickedness and vice, and oppose nothing of that kind,

and so make no enemies, is, to say the least, unmanly, unworthy a creature endowed as man is endowed. Mark Twain said, "To kick against nothing is rather wrenching." And not to kick at all is stupefying.

"To arouse this demon, which may carry away those about us in a frenzy of rapt passion, is a danger that should never be forgotten, for where abandon is complete, the dearest friend, the fondest wife, child or even parent, may suffer an almost complete aversion, and hate as inverted love, may become the most intense and rancorous of all. A single spasm of anger has sometimes the power in some souls of expelling affection forever beyond the power of pardon or even truce" (Dr. Hall, Op. Cit. p. 585).

### *Cruelty and Tenderness.*

The cruelty feature is seen most frequently in the abuse of pets. A youth will whip his dog wholly beyond all proportion to the offense committed. If it is a horse that has offended, it is abused in like manner. He will drive it unmercifully, and without any sensible regard of what a horse is able to endure without rest, food, or drink. He will sometimes torture himself and seem to enjoy it. The savage in him appears to be uppermost. This cruelty is seen in the hazing scenes of schools, colleges and universities, though not so frequently as formerly. At times it is carried so far as to endanger the lives of the victims. And a few persons have actually lost their lives through it. It is no excuse to say it is only boyish pranks and will soon pass, and actually has nearly disappeared. There would in all probability be much more of it were it not for the fear of the law. This tendency is much stronger in some than in others. It seems to be largely an atavistic trait, perhaps degenerative and is to be discouraged. The reaction comes and sorrow is felt because of the past actions. The pendulum

swings to the other side and kindness is the order. When this feeling is supreme the youth is ready to make any sacrifice that is required and many that are not required.

*Goodness and Badness.*

The extremes of wickedness and righteous tendency are prominent in this period. These take different forms or are of different character. At times young men and maidens seem to be too good for this earthly life. But it is best not to build up high hopes in regard to the young in this respect. For suddenly they right about face, harbor all sorts of bad thoughts and purposes, proceed to carry many of them out, succeeding in many instances with alarming immorality. The years when the larger number of conversions occurs are from the twelfth to the twentieth inclusive, and a comparison of this fact with the table given below in regard to crime, will show that these conversion years correspond closely to those when crime is most prevalent. The years when crime is most frequent, are from the twentieth to the twenty-fourth inclusive, or the five years just following those when conversions are most frequent. But crime is very high at the stage sixteen to twenty. At times the badness is seen in the low character of the stories that are told with delight. These seem to have a special attraction for youthful minds. At other times the badness is seen in the use of language. All the unfit terms known to adults are gathered together and taken into the vocabulary of youths. Not only swear words but words bearing a low and immoral meaning are frequently used. It is here that the yellow journalism and other worse literature are of particular injury to the youthful mind and character. They feed to the extreme this appetite which is so strong during the adolescent years, especially the earlier years, and tend to give the supremacy to this lower nature at the expense of the higher.

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*Crime.*—The development of criminal traits follows in a general way the line of the evolution of the organism as a whole, and is chiefly dependent upon the same. The years of greatest growth, activity and energy are closely related to the years of greatest crime.

In the United States in 1890 there were in the prisons of the country 711 persons fourteen years of age and under; 8,984 varying from fifteen to nineteen years of age; 19,705 ranging in age from twenty to twenty-four; 16,348 from twenty-five to twenty-nine; 11,078 from thirty to thirty-four years of age; 8,329 from thirty-five to thirty-nine; 5,519 from forty to forty-four.

<i>Years of age.</i>	<i>Persons in prison.</i>
10 . . . . .	42
11 . . . . .	49
12 . . . . .	103
13 . . . . .	184
14 . . . . .	287
15 . . . . .	485
16 . . . . .	1,000
17 . . . . .	1,663
18 . . . . .	2,718
19 . . . . .	3,118
20 . . . . .	3,490
21 . . . . .	3,783
22 . . . . .	4,181
23 . . . . .	4,364
24 . . . . .	3,887
25 . . . . .	3,851
26 . . . . .	3,339
27 . . . . .	3,013
28 . . . . .	3,401
29 . . . . .	2,744
30 . . . . .	3,337
31 . . . . .	1,945
32 . . . . .	2,183

It will be noticed that the years twenty-two and twenty-three are the most criminal years with twenty and twenty-one, twenty-four and twenty-five close seconds.

Similar tables are reported for England and Australia.



Writers on crime believe from the reports of prisons that many of the criminal tendencies are begun in the teens. Crime does not seem to be so much a feature of mature life as of youth. When the inmates of all reformatories, work-houses and the like are taken into account, eighteen is the age of greatest crime in the United States.

### *Egoism and Altruism.*

Selfishness and disinterestedness form another series of oscillations in the character and actions of adolescents. It is to be noticed that these feelings do not alternate quickly or suddenly. One may develop selfishness which lasts for months and even for a year or longer in some instances. With many, selfishness becomes the permanent condition of the individual and altruism is largely transient. With others, altruism becomes the settled state of the character and selfishness is largely obscured. But every one, it is safe to say, experiences both these opposite feelings during these years, in some degree, varying in different individuals. Self-conceit is one form the egoistic tendency takes. The person is proud of one's talents, skill, wealth, ancestry, position or social standing it may be. Self-assertion is another phase of the selfishness of this period. The person asserts one's rights and discovers quite fully how many rights one has. The youth will not be kept down or back but pushes to the front and makes himself prominent. Or it may be pure selfishness, attention to one's own interests and love of the same to the exclusion of the rights of others that actuates the young person. Self-sacrifice is farthest from the purpose of the soul during these states of egoism. Everything is weighed in the balances of self-interest. With some young persons this tendency becomes so powerful that parents become alarmed and fear the in-

dividual will become a miser. And there is more or less danger along this line.

*Bigotry and Atheism.*

Little more need be said in regard to the religious character of adolescence. This has been treated at length in the previous chapters. But it remains to be said that the religious tendency of this period is not a continuous and steady one, for atheistic tendencies appear to mar the progress of the youth or to aid him in his development. Many youths have seasons of actual irreligious feelings and tendencies. We have no large number of returns upon which to base this statement, but the returns we were able to secure indicate that many youths have irreligious feelings more or less protracted. These irreligious spells seem to be more frequent before the youth is nineteen or twenty years of age. The individual is usually able to get his religious bearings by this time and overcome quickly any atheistic tendencies that are not the direct result of honest doubt. With some youths these seasons of irreligious feelings last a few days, with others, they last for months and with a few others, they are very difficult to overcome. Not until a satisfactory philosophy of life has been worked out are they finally vanquished. In later life, the failures and misfortunes one may have experienced tend to revive atheistic feelings. Home training and environment have much to do in determining the character of these tendencies to unbelief. With many youths, seasons of unusual religious activity follow the atheistic. The youth becomes so enthusiastic as to be almost bigoted. He sees truth and right in certain directions and whatever varies from those lines are wrong. He will argue for his belief and practices with tremendous zeal. So earnest does he sometimes be-

come in his belief and practice, as to make himself obnoxious.

*Thoughts of Death and Love of Life.*

Young people certainly enjoy life. Nature seems to be generous with them. They overflow with the forces and enthusiasm of increasing life. They realize more than others what it means to be actually alive. Young people love life. They enjoy it to the full. Joy, inspiration and hope come unconsciously. Nature is so lavish towards them that they rather enjoy pursuing a number of enterprises at the same time. It would seem that life in youth is not unlike a perennial fountain that gushes forth with untiring constancy. "The dawn of rosy childhood past, and the new warmth of life's ascending sun" is now felt as never before, perhaps as never again it can be. But the scene changes. There is a much darker side to the picture. The sky is overcast and the day that dawned so bright and fair, is to close under a cloud. The bright side of life is no longer seen. All is dark and dismal. Despair is written on every feature of the face and the brow is drawn. The youth may think he is going to die, that some great calamity is about to fall and darken his life for all time. He may even have thoughts of death, perhaps he longs for death. He may even have serious thoughts of suicide and may go so far as to select the method and the place. The novelty appeals to him. Every minor pain is magnified into something serious. The youth is quite sure that he will die young. But he does not die young. He learns later that those thoughts and feelings were characteristic of youth and then he knows how to help others at that stage of life. Temperament has a great deal to do with the character and degree of the intensity of these feelings. Great individual variation is seen in regard to these alterna-

tions. With some, the stream of life seems to flow smoothly on.

*Conservatism and Liberalism.*

This is another sphere in which the soul swings to extremes in the youthful life. It is difficult to strike an even balance between the view based on a careful examination of the facts and that which is the result of sentiment or of mere opinion. The youth at times finds himself narrowed by the beliefs of others, refusing to consider truth for himself. He takes delight in arguing for the accepted belief. Not because it appeals to him most strongly and on the whole is the best, but principally because it is conservative, has been tried and is held by many others. A fit of conservatism comes over him and rules his thinking. He is radical in his attitude towards reforms. Things must be set right at once. He sees no use in waiting an auspicious time. The thing is right and ought to be done and done at once. He has no patience with delay when it is a matter of right and wrong and of duty. He becomes at times almost fanatical in his mental attitude towards moral and religious things. It is difficult for him to endure those who happen to differ with him. The very essence of conservatism is the lack of appreciation of the opinions of others and this the youth possesses in large degree when these radical fits are upon him and actuating him. These spells vary in the length of time they endure. Usually they are of brief duration and often severe while they last, leading the individual to argue with ardor and presumption with those greatly his superiors. They have selective value. Those who do not go pell-mell into everything suggested, if it happens to be new and novel, but who hold to the old and tested until the new has been proven worthy of adoption, are the most beneficial to the race, in the long run. These hold the race to the

proper and safe course of development and prevent it from arrest through diversion. The youth has spells of conservatism to put him on his guard against the many vagaries that are certain to appear in later years, and under various guises. He here learns to test and study things, at least to wait until more light dawns. Then there are seasons of liberalism. The young man veers in the other direction. He is desirous to adopt everything new. He has no patience with those who are conservative. The old and worn out methods and theories belong to the past, and should be discarded. This is seen in the dress. The newest styles are at once adopted, no matter how ridiculous they may seem to be. The latest phrases of speech, are adopted as soon as they are invented. The improved methods of sitting, walking, standing, and movements in general, he readily learns and makes his own. This may extend to such extreme as to alarm parents. They may think that their son has become a confirmed dude, a fop of the lightest kind. Conventionality may be so completely thrown to the winds as to indicate his inability ever to get back into the path of cool, thoughtful activity. But there need be no fear if the early training has been wise and suited to the individual, and there is no bad heredity. Unless the youth associates with other young people who are all but certain to remain flippant, he will swing back to normal activity and be the better for the experience. For his conservatism will have been loosened, and prevented from leaving the youth in a calloused mental condition, so fatal to all progress.

### *Courteousness and Impoliteness.*

Probably every one knows what these mean in individual life without enquiring into the experiences of others. Both young men and maidens have seasons of extreme politeness,

when they do their best to please others and to appear in a proper manner before others. Some are given naturally to be much more courteous and more easily courteous than others. Great individuality is found here, but all are at times courteous in some degree. Young people will go out of their way to show their courtesy, if the occasion does not present itself in the ordinary course of events. Witness young people ushering at public meetings, and showing a guest into their father's room or study at home, also entertaining their own company. Their correspondence is studied and very exact, the choicest language being used that the best impression may be made upon the correspondent. To be sure, other characteristics are seen in all this, but courtesy is one of the most prominent, and an incentive to proper action. When introducing persons on the street or within the home or elsewhere the most elaborate forms are observed when this feeling is strong. It seems to come natural to many. Little or no rigidity is manifest as is so often observed in other society. This does not always last. Many times you cannot get young persons to receive and entertain. They will go out for a few hours just to avoid the pain of being courteous and agreeable. They seem to form a dislike for everything formal, and avoid the same if possible, and where respect for parents or other superiors requires them to show politeness it becomes mechanical and a task.

### *Reciprocity Between the Senses and the Intellect.*

Childhood is the period of the dominance of sense. Adolescence is the period of the dominance of thought. But during adolescence the senses are keener and at times very active. They are now better trained than in childhood. They cover a wider range in their activity and are more accurate in their reports. A strong tendency for the

data of sense to pass over into the sphere of thought is present at adolescence. The increased power and activity of thought quickens the activity and power of the senses. The acuteness and greater power of sense react upon thought.

An alternation between the exercise and dominance of sense and intellect exists, but the time of the supremacy of either is usually brief. In youths of a reflective type of mind the period of thought is much longer and more prominent. An alternation with sense seems necessary in order not to overdraw the reflective power. The balance of the mental machinery is thus restored. The mind is rested. An opportunity to recuperate is afforded. The supply of wasted energy is again increased. These brief seasons when the youth finds it much easier to follow the promptings of sense thus have a useful place in the economy of human life and development. They also keep the active mind supplied with new and fresh data and avoid exhaustion. They keep the individual from becoming mystical, introspective, by keeping him in touch with a world of outward reality.

Other phases of these antithetic attitudes and activities are passivity and activity, excesses and restraints, wisdom and folly, sensitiveness and impassibility, self-manifestation and self-suppression, courage and fear, cheerfulness and despondency, interest and indifference, knowing and doing, friendliness and hostility.





## PART III

### Fitting a Bible School Curriculum to the Pupil



## X

### DETERMINING PRINCIPLES IN THE CONSTRUCTION OF A NEW AND ADEQUATE CURRICULUM FOR THE BIBLE SCHOOL

#### *Principles Necessitating a New System of Bible-School Lessons.*

THE necessity for a new system of Bible-school lessons is partly in the fact that no adequate or satisfactory system of Bible-school lessons is now in general use in this country. Progress is a basal law in nature, human life and revelation. The due recognition of this law means advance in all fields of research, constructive thought and practical activity. The leaders in the domain of public education frequently are adopting new plans, methods and courses of study in order to meet the demand caused by advance in discovery and conditions of life and in thought. Religious education is closely related to secular education and is largely dependent upon it. The fundamental laws and principles of psychology and of education require to be recognized as central in the religious instruction and training of children and youth because they *are* central. As advance in general education is made, corresponding advance should be made in religious education. In the system of Bible-school lessons now in most general use, the law of unfoldment of the human mind is largely ignored. The flowers of the human soul are forced open by the uniform use of this system of lessons, or, hindered from unfolding naturally and normally. The International System of Uniform Lessons has not kept pace with advance in education in general. Uniformity in material used for lessons causes arrest and

loss of interest in the religious development of children and youth, and especially so, when multiformity in material for lessons is necessary. Manifoldness in the nature and grade of lesson material is essential in any suitable curriculum of study for children and youth.

*The Appearance and Supremacy of a New Type of Thought.*—Christianity early came into contact with Greek philosophy, particularly Platonism. In fact Christianity was born in the midst of that philosophy and bears the impress of it upon its form if not indeed upon its character, down to the present time. The early defenders of Christianity, and especially the fathers or leaders of the church at Alexandria, were more or less responsible for the establishing of the close relation that has so long existed between them. Scotus Erigena did much to make the relation more intimate. The union was finally consummated in the eleventh century when Anselm of Canterbury announced his famous principle of procedure to be *credo ut intelligam, non quæro intelligere ut credam*. The long intercourse between Christianity and philosophy, it will be seen, at last gave birth to scholasticism. The purpose of scholasticism was to unify faith and knowledge, or at least to reconcile them. The Church desired to make universal the statement that what is dogmatically true cannot be scientifically false; and that whatever does not square with dogmatism must be untrue. In order to establish this now startling statement, all the forces of logic and metaphysics, amazing in variety and character, were summoned. And while scholasticism as a system fell with the rise and supremacy of a scientific spirit and type of thought in a later century, yet it still lingers with ivy tenacity and apparent adornment upon nearly all theological and many educational structures of the present, though of late, it has been rapidly declining in power and prominence. Another force has been steadily

winning its certain way and changing the character of study and of thought.

*The Awakening of the Scientific Spirit.*—Scholasticism has not always been supreme in the world of mind or of thought. Other tendencies have been present, prominent among which is the scientific spirit. Its first great representative was Aristotle. And although the Church took up Aristotle's works and studied and taught them, yet it was for purposes directly opposed to the encouragement of the scientific spirit. The dictum of scholasticism was, What is the systematic order as worked out by a logical and metaphysical process? The Church declares certain things to be true. Now, what do these declarations mean and how are they to be applied? The watchword of science is, What is the natural order of development? What do the facts show to be true and necessary? And these two methods have been ardently followed by their advocates for centuries.

At one time the scholastic spirit seemed to be supreme, at another time the scientific spirit seemed to be supreme in the world of study and thought. The former ruled in the educational sphere for centuries as it did in the religious. Dogmatism and authority dominated everything in belief and education and for long time little progress was made. But a movement was in progress and which was destined to be world wide. The Renaissance, the Reformation, and the Scientific awakening were all manifestations of that movement which has broken the shackles of authority and dogmatism and set thought free by introducing and continuing the inductive method of study and investigation. Copernicus, Kepler, Galileo, Luther, and Bacon each and all had a share in this great work of scientific advance. The work has gone on until a new method of study and procedure in education has been adopted and adapted.

*The Adoption of a new Method in Education.*—The genetic method is now the chief method in all advanced lines of educational work. This is the order of the history of a subject. It is the order of development. To understand an animal, person, or plant, we now study the life history of that animal, person or plant. This is the genetic method. How did a thing of life reach its state of maturity? What is the course it travelled in its ascent? What are all the deviations experienced in the journey? And when these facts are known the object of study is understood. This method enquires what does each child require at each stage in its development?

The logical method asks what ought children to be taught according to the orderly sequence of subjects as viewed by the adult mind? The genetic method requires the order of studies to suit the developing mind. It fits a curriculum of study to the child. The logical method would fit a child to the curriculum of study. The genetic method is natural and adapted to the changing condition and needs of the pupil. The logical method is artificial, mechanical, and adapted to the mature mind, as reasoning does not function strongly until about the eleventh or twelfth year onward.

To illustrate: The genetic system of nature study takes children out where the life and other interesting things of nature are, teaches and helps them to observe carefully the facts in regard to actual life and movement in nature, and aids them in learning the truth in regard to the life history of living things. How long is a certain plant in maturing? What kind of soil does it best thrive or flourish in? How many years does it live and bear fruit, or flowers? What are the uses of the plant? What is the story of its life? Is it poisonous?

How many eggs does a bullfinch, a martin, or a robin lay and how long time is required for each kind of eggs to hatch?

What kind of nest does each of our birds build, and where? What birds are useful and what ones are destructive? What are the chief uses of birds in the conditions of our civilized life? Etc., etc.

The logical method would proceed thus: This plant belongs to the vegetable kingdom, and being a flowering plant it is a member of the series Phænogams; it has wood, bark, pith, and grows by additions to the exterior, hence it belongs to the class of Exogens; it has seeds enclosed in a pericarp or shell, and is of the sub-class Angiosperms; it is of the order Rosaceæ, of the tribe Roseæ, of the genus *Rosa*, and of the species *Gillenia Trifoliata*. And it is a very choice rose.

This bird belongs to the animal kingdom, to the class of vertebrates, to the order Aves, to the family Carinatae, to the genus *Ruticilla*, and to the species *Setophaga*, commonly known as the American Redstart, or Fly-Catcher. All of which are about as interesting and as intelligible to a child of ten or eleven years, as Chinese is to an Esquimau.

The logical method clearly is for advanced pupils, for those whose reasoning is developed or fast developing, and unsuited to the child mind. Natural connection is for childhood, logical connection for adult life.

Two other methods have been and still are employed in religious instruction. These are the *theological* method and the *evangelistic* method. The former proceeds from the general to the particular. First, there is some general subject as God, Sin, Prayer, Regeneration, Atonement, Justification, Rewards and Punishments, etc., etc., taken. The subject is studied as a general truth in all of its relations and phases as the Scriptures throw light upon it. The truths and doctrines thus obtained are applied to individual life. Belief and conduct are to be guided by these.

The *evangelistic* method selects the most important truth

or theme as judged by the mature mind and arrays about this truth other truths and passages in a more or less orderly manner, and appeal is made to the pupil to respond to the teaching of these and give himself to Jesus. Thus lessons are constructed from the point of view of the most important evangelistically considered. The logical, the theological and the evangelistic methods are all suited to advanced students. The genetic method is best adapted to developing childhood and youth.

*Defective Conceptions of Religious Instruction.*—Mr. Peters says: "We never think of teaching a class of children, boys and girls, young men and women, and adults, especially advanced Christians, in the same way; yet the truth to be taught is precisely the same. The difference of method grows out of the difference in the persons taught" (A Practical Handbook for Sunday-School Work, p. 118). Mr. Peters is wrong when he says: "Yet the truth to be taught is precisely the same," if he means it ought to be the same in the light of modern psychology and pedagogy. If he means that according to the International System of Uniform Lessons, the truth to be taught to all grades of pupils is the same, no one could question the exactness of the statement and its relation to the theory upon which it is based. The teaching of the same lessons to all grades of pupils is condemned by all educators and is not even attempted in any public school system of standing. It is at variance with the most progressive educational practice of the day. It cannot withstand the scrutiny of true educational science. At first thought, it seems all right to say that variation in method is all that is necessary. Variation in method is essential. But that is only half the truth. And it is here that Uniformists are astray. The human mind requires variation in the actual nature of the food upon which it is nourished at the different stages of its



growth and development. The condition of the mind calls for a special kind of food at each stage. The question at issue is not what does the mature, logical mind think the child mind should have as viewed in the light of mature needs and values, but what does the nature of the child mind call for. Mr. Peters' conception is founded on the false idea or theory that a child develops, gradually, regularly, proportionately, and that the difference in the mind at the various stages is only one of degree when as a matter of fact the difference is one of kind and of need. A child grows by stages and by parts. Sometimes the advance is rapid. Sometimes the advance is slow. God is revealing His will in the nature and requirements of the child as truly as in the mature mind. Religion is a growth and development, not a mere creation of a mature soul.

No one thinks of feeding a babe on pie, lobster or cod-fish. Several foods are suited to babyhood and these foods are to be given at that stage. Heavier foods come later. To feed the child mind upon food that is suited for adult minds is no less unwise than feeding the infant indigestible foods. It is difficult to see what sort of method one would adopt when teaching a class of children a lesson on the doctrine of the Trinity, The Life-Giving Spirit, The Atonement, Justification by Faith or The Agony in Gethsemane. Many educators are of the opinion that such subjects cannot properly and successfully be taught to children because they are wholly unsuited to their religious needs. E. Payson Hammond writes: "It is a fact that should never be forgotten, that the children, even the little children of our Christian families and Sunday-schools, all *want* to be Christians more than they want anything else. Little ones of five or six years tell us that they wet their pillows night after night with tears of sorrow for sin; and, more than all earthly longings, they long for some one to lead them to Jesus "

(The Conversion of Children, p. 33). It would appear that either Mr. Hammond dealt largely with precocious children or that he or they mistook their crying over being sent to bed early or some other trouble for sorrow for sin. A normal little child has little or no conception of sin as such, and none at all of a need of a Saviour. Children six years of age have no other thought than that they are the Lord's children, the lambs of the Good Shepherd, unless they have been wrongly taught. Temperament, unwise religious instruction, and nervous or other ailment will account for the majority of such abnormal instances as the Child Evangelist mentions. Nature and grace work in unison in the accomplishment of the important change or experience known as conversion, and every student of childhood and every teacher of children knows that the early childhood stage is not the natural and normal time for such change to occur. It is pedagogical crime to teach the nature of sin to little children, to teach them that they are lost and in need of a Saviour. No wonder so many adults have such gloomy and pessimistic notions concerning religion and the church and much that the church teaches, when teachings like the above are scattered broadcast.

*Transition to the Natural or Genetic Method.*—The International system of lessons was long in maturing, in taking its final form, though it may seem to be the result of the action of a single Convention. The present system will not readily be surrendered, is not readily being surrendered, though systems are the creations of a generation or of an age and must pass with the same. A long series of demands, many arguments, criticisms and the like may be essential before the proper change can be made. But the change demanded and necessary in regard to a Bible-school course of study is not simply a reform, but a revolution. A new attitude, a radically different standpoint from the one now

held by the advocates of the present system is necessary. A totally new course of Bible study for the Bible-schools of the world are required. And no doubt it will be painful for those whose active and public lives have been spent largely in developing and advancing a system that has become so popular as the International Uniform Lesson System has, to see their cherished system give way to a more modern, pedagogical and adequate one and one almost diametrically opposed to the one that has held first place so long. But a new system is needed ; it is being demanded by many teachers, officers, and parents and its construction, adoption and use are only matters of time, patience and labor. The International leaders are men of ability, learning and experience. They no doubt will respond to the need and demand of the age when they realize what these really are. Though it might be said with force that they who lead should be the first to discover the need of changes and improvements and to provide for the same when required. In a republic, the people usually get what they demand.

*General Principles Fundamental in a New Curriculum.*

Every field of study and investigation has its underlying laws or principles. These are not imported, but are derived from the nature of the subject, and our statement of them is no more than an attempt to understand and apply them in our work. The field of religious instruction is no exception. It is here that nature and revelation meet. The truths that are thought to be of the greatest importance in the individual's life and development here come into contact with nature in the condition, interests, and need of the child and are to be imparted at nature's bidding. The Creator who has revealed Himself has also given the method and order of the revelation. The child study movement is

doing much to enable us to determine what that order and method are.

Child study is nature study in human life. And nature study when properly related to revelation is a certain way of discovering the divine. We require to know how God works in nature in order to learn how He is likely to work in grace. He works in the two fields or spheres simultaneously so far as we know. Nature is in a real sense a key to grace. "That is not first which is spiritual, but that which is natural." This is the order of life and of religion. Nature indicates clearly when her time for the functioning of certain powers has arrived ; this time is the proper one for the developing of such powers. And all principles that are essential in the religious education of an individual are in accord with both these phases of truth. The religious and the natural are not antagonistic but correlated. They are two phases of one and the same process or movement in the individual human being, namely, the process or fact of life.

The first general principle that is basal in the construction of a suitable curriculum for the Bible-school may be stated as follows :

(1) The pupil and his varying condition, capacity and need form the chief criteria in the preparation and use of any adequate system of study and instruction for the Bible-school.

This principle is a statement of the point of view from which the greater part of this work has been prepared and its elucidation is to be found in Parts II and III. In view of the advance being made in child study, religious education and education in general, the prophecy made many centuries ago seems about to be fulfilled in a new and somewhat different way: "A little child shall lead them." Anthropologists are seriously considering the question as to

whether, on the whole, we are not losing as a race on account of the artificiality, conventionality, and mechanical methods of modern complicated life, and whether a closer touch with nature and the adoption of simpler methods and practices of living would not improve the race, intellectually, morally, religiously and physically. The child is in close *rapport* with nature and is free from the artificiality that characterizes later life. The child is in position to receive the best that nature gives. And the education of the child should be of such a kind as to utilize the upward push the child receives from nature. Different kinds of nature's gifts are received at different stages in the development of the individual. The proper utilization of these in the education of the individual requires the instruction and training at each stage to differ and to conform to the character and meaning of nature's contributions at the stage of development.

(2) The religious growth and development of an individual are a part of his psychological growth and development and are necessarily conditioned by them.

Man is composed of two elements, soul and body. We know of no other element that is fundamental in the constitution of a human being. All the activities, conditions and relations of a human being can be translated into terms of body and soul. The spirit is not a third entity. The spirit is the individual in his higher relations, that is, in his relations to a divine or supernatural being. The spirit is the individual in his religious capacity and activity. Religion is man's attitude towards a supernatural, unseen or divine being. It usually has two phases, a subjective and an objective. But there is no third entity in man called his spirit and which is the seat of his religious or spiritual life. The religious phase of human life is considered so important that it frequently is placed on a par with the mind or soul.

And we read of body, soul and spirit. But in studying the psychology of man, one finds one's self studying the mental processes, thinking, feeling, willing, and their bodily concomitants. No such thing as spirit is discovered existing in relation with the mind. When one studies the religious nature of man, the very same processes and many of their bodily concomitants are studied as in the former case though they now are active in a different direction. "The religiosity of man is a part of his psychical being. In the nature and laws of the human mind, in its intellect, sympathies, emotions, and passions, lie the well-springs of all religions, modern or ancient, Christian or heathen. To these we must refer, by these we must explain, whatever errors, falsehoods, bigotry, or cruelty have stained man's creeds and cults" (Brinton, *Religions of Primitive Peoples*, p. 30).

Very closely related to the second are four other principles that might properly be termed corollaries of it, but which, for purposes of convenience, are ranked with the first two.

(3) In his life history, a child repeats the history of the race, physically and psychically, socially and religiously.

This is what is known as the Recapitulation Theory. It has been held by thinkers from very early times and is now growing in importance though becoming modified and better understood as research advances. Aristotle seems to have had an inkling of it. Clement of Alexandria believed that God led mankind to Christian civilization up through the history and culture of Semitic and Grecian life, and that educators should observe the same method in the education of individuals. Kant, Rousseau, Hegel, Goethe, Herder, Comte, Agassiz, and many other prominent scholars and thinkers held the theory in some form. The Herbartians have taken it up and given it pedagogical significance.

Embryology reveals the fact that the various stages of de-

velopment of the embryo and the order of their appearance are not the result of chance, but occur in strict conformity to a law, the discovery and formulation of which are the monumental achievement of modern science. Evolution in biology means that individual animals, species, genera, families, and all other divisions of animal life, arise by direct descent from preexisting animals. Each and every animal now living has a history, a pedigree stretching back through all generations, through all geologic time since life first appeared upon the earth. Each animal has upon it, or in its make-up, certain marks of its lineage, and reveals its parental character in its own development. Embryology discloses to us the various stages through which the species has passed in its development, because the individual in its embryological history travels along the ancestral line. Every individual organism, in the course of its development, "climbs up its own genealogical tree," "recapitulates the stages in the evolution of the species to which it belongs." And there is strong evidence for believing that the same is true in regard to the human species. Among the many facts that are adduced to establish the Recapitulation Theory in its application to man, are the following prominent ones selected as representative:

In the human embryo, the heart first appears as a hollow, undeveloped, pulsating organ similar to what passes for a heart in mollusks. Soon afterwards openings appear in the neck and not unlike the gill apertures in fishes, and in arrangement, number, and form, conforming to those of fishes. The lungs take the form of buoys or floats for keeping the body above water. A sort of a tail, due to the lengthening of the spinal column, appears, and remains for a brief time. A dense covering of hair upon all the body, the palms of the hands and the soles of the feet excepted, rapidly develops. The vermiform appendix and the cæcum

to which it is attached, are of unusual length in the human embryo.

Many post-natal manifestations seem to indicate that the child repeats the history of the race. The tight grasp of infants a few hours after birth, the almost equal length of arms and legs, the wide space between the first two toes, and the instinct for climbing that reveals itself very early in children, seem to point to the arboreal life of our ancestors and to the adaptation of their physical structure to that primitive and natural mode of life.

A great many rudimentary organs are in the human system, organs that seem to be now of no possible use to the individual but in some instances a positive hindrance and injury, as the vermiform appendix. These organs probably were of use in the earlier stages of the life history of the species, but still linger, the species not having advanced sufficiently far for these organs to have been outgrown.

There are *psychical* indications that the individual repeats the history of the race. Little children are savages. They manifest such cruelty at times that any explanation of it is difficult apart from the theory of savage characteristics of ancestors being repeated in the children. The native fear of snakes, shown by adults, may refer to a time when primitive man's chief enemy was the serpent which was able to reach his arboreal home.

The principal feature of the psychical side of the theory is seen in the number of instincts that appear in a child's early life. Instincts are inherited habits. They are our ancestors' ways of doing things handed on to offspring. Instincts are individual habits that have become racial. They are ancestral experiences oft repeated that have been crystallized into character for the race. Instincts require no thinking, no planning, no education in their performance. They indicate to us, dimly to be sure, but truly, the course



the human species travelled in its mental ascent. They are of educational value in the fact that they indicate to us when nature's fullness of time in the development of the child has arrived. Some educators believe that the order of the appearance of the instincts in the child is the order of the development of the race, and that these instincts are social, industrial, religious and moral. Instincts are transient. They pass away or become absorbed in higher tendencies. The time when a child's instinctive interest in a subject is strong, is now recognized by educators as the proper time for presenting that subject to the child. The child will then acquire a fund of facts and develop a knowledge of the subject that will be permanent and serve him in good stead when the instinctive interest has passed. It would be a proper conclusion to form in the light of this theory, to say that the mental food suitable for children as their instinctive interests are revealed, is similar to that which nourished the mind of the race when it was in a similar stage of development. The Culture Epochs Theory attempts to determine what those interests are and the time of their natural appearance and the proper food for their nourishment. (For a full discussion of the Recapitulation Theory, see *Biological Lectures* by Arthur Milnes Marshall, pp. 289-363. *First and Second Year Books of the National Herbartian Society*. Baldwin, *Mental Development in the Child and the Race*. Chamberlain, *The Child*, Chap. 4. Cephas Guillet, *Recapitulation and Education*, Ped. Sem., 1900, pp. 395-445. Lange, *Apperception*.)

According to the Recapitulation Theory, a child before birth passes through the stages of the racial history in its pre-human development. From birth to maturity, an individual passes through a succession of stages similar to those through which the race passed in its ascent from savagery to civilization, in a broad and general way, at least, great al-

lowance always being made for individual variation. Too much importance may be attached to this theory held by many, perhaps by the majority of educators. The stages are often very obscure and some of them seem to be almost entirely telescoped. Some truth, however, probably is to be attributed to this theory, in a more or less general way. The danger will be in too close an application of the theory. Stages of religious development, more or less definite, however, are noted.

Tiele, in his Gifford Lectures for 1896 and 1898 (*Elements of The Science of Religion*), suggests a two period division of the development of religion, the Nature Religions, and the Spiritual-Ethical Religions. In these two general categories he finds at least four stages, (1) Animistic, (2) Mythopœic, (3) Polytheistic, (4) Ethical, terminating in the higher spiritual religions. The Nature Religions he terms the religions of the childhood of the race, and the Ethical Religions belong to later development.

In the earlier years of the child's life, he is in the animistic-fetishistic stage of religious development. He is then a nature worshipper. At about the fourth or fifth year he has passed into the mythopœic, or myth-forming stage, which he soon outgrows. The polytheistic stage is not so clearly marked in the child's religious development, and seems to be recapitulated very quickly. Just what condition religiously the child would develop were he not influenced by adult Christian conceptions at this time in his life, is not so certain. But it is certain that the child quickly passes from the myth-forming stage to the ethical. Many children begin as early as the seventh year, some earlier, to manifest some kind of idea of right and wrong as such, though the actual moral notion is not very clear nor powerful in the life of the individual much before ten or eleven. From about fourteen and after, the spiritual conception develops

and becomes effective in shaping character. Religion is now more than a mere ethical code formed largely by adults and *required* to be observed on the part of boys and girls. Religion comes to have a meaning, just as it did for those nations which developed a spiritual-ethical religion.

(4) Temperament, training, environment, and social conditions are important factors in religious development.

*Temperament* has played a very influential rôle in the history of Christianity, though that part was an undesigned one. This factor has not been sufficiently recognized in the administration and instruction of the church, and yet it has been powerful in both.

During the first three centuries of the church's history, the sanguine temperament ruled her thinking activity. The church was ardent, hopeful, interested in the present, was easily disturbed, never missed an argument when one was to be had, and wavered from view to view. During the fourth, fifth, and sixth centuries, the melancholic temperament prevailed in the church. All sorts of sects arose. Feeling was prominent. The church nearly went wild over Chiliasm. As a result of the persecutions of Diocletian there arose an overwhelming desire for martyrdom. Many sought a martyr's death because it was thought to be divine and the highest service. The present was vain. The future was golden. Then followed a long reign of the phlegmatic temperament. The dark ages shut out the light and joy of practical life. The church fell into a deliberative mood. Scholasticism and monasticism were supreme. Thought and introspection dominated the life of the church. By and by the choleric temperament gained control and the church became active and practical. The Reformation arose and awoke a slumbering and inactive church hierarchy. At the present time the practical spirit is ruling everywhere. The church is endeavoring to become practical.

While a particular temperament seemed to be supreme in each of these four stages of church history, yet other temperaments, of course, were more or less active. The choleric temperament was present in the first five centuries. The melancholic was present during the dark ages and furnished the force for the crusades. And the phlegmatic, the deliberative, was active when the gigantic systems of theology were being thought out and built up and still is powerful.

Professor Coe, in his work, *The Spiritual Life*, shows that the two temperaments that have been predominant in the church are the sanguine and the melancholic. He argues that sainthood and the spiritual or devotional in the church are lively illustrations of the sentimental, or temperament of feeling. The hymnology is largely moulded by it. The result has been a kind of femininizing of the church. She has swung away from the strong, robust, healthy teachings of Jesus and His personal characteristics, and went after the sentimental, and the ascetic. "In the course of ecclesiastical development, however, this universally human conception of the religion of Christ has been warped into special temperamental forms. What Jesus made so broad has been narrowed down to fit a particular kind of men, and temperamental differences have been mistaken for grades of spirituality. . . . Feeling has been unduly honored to the relative neglect of thought and, especially, of action" (*Spiritual Life*, p. 206).

Religious orders have had their birth in the power of the sentimental temperament and have been more or less influenced by it. Religious sects have sprung into existence under the influence of the same temperament. Feeling still exerts a great influence in the activity of the church at the present time. Witness many of the so-called revivals that are held throughout the country every year. One chief

purpose seems to be to move people to tears and deeply stir their emotions. While religion that lasts is born of deep conviction and years of trial. No special temperament should be permitted to dominate the church. The deliberative temperament, that by which theologies and creeds have been built up and doctrinal catechisms prepared, has dominated the church and the religious instruction of the church for centuries. This ought to cease. Other phases of thought and activity should be emphasized and given equal place with the theological in the life of the church, important as this is. The religion of Jesus is free from temperamental forms. With Him religion is full, rounded, many-sided, appealing to the entire individual. Jesus taught principles universal in their nature and which are individual in their application. They suit the need of mankind and not the need of particular forms of mental constitution. And the religious instruction of the church will not be adequate until it makes proper provision for all forms of temperament without placing undue emphasis upon any particular form.

The part that *training* plays in religion is evident. The majority of church members belong to the church of their choice because they were trained in it. And this is nothing of which one should be ashamed but rather something for which one should be grateful. The Christian Protestant Church must make better provision for the careful training of the children and youth in the faith of the fathers or fail to meet the requirements put upon her in this busy and complex age. The Roman Catholic Church is far ahead of the Protestant Churches in regard to the careful training of their children and youth. It is indeed the one hope of that church. Training counts for a great deal in religious education. Doing something in a certain way or ways for years develops through the power of habit, a kind of second

nature. A fraction of an hour once a week is not sufficient time properly to train the children and youth as they ought to be trained.

*Environment* is a powerful factor in shaping the development and religious life of the individual.

The tendency is, when in Rome, to do as the Romans do. We are creatures of our environment in spite of ourselves. It is a biologic law that an organism tends to adapt itself to the conditions of life in which it may be placed. The organism proceeds, consciously or unconsciously, to adjust the inner relations of its life to the outer relations. Nature may do much of the adjusting for the animal. It is a fact often observed, that many birds that build their nests on the ground take on the general color of the leaves that have fallen, and are brown. Animals that inhabit the trees have the general color of the bark or leaves of the trees. Of course this is the principle of selection, but selection adapts itself to the environment of the organism.

People who move to another part of the country than that in which they have long lived tend to take up the mannerisms and modes of speech peculiar to the neighborhood into which they have come. Children are not long in school until they act and speak very much like their playmates. One has only to visit the different districts of a city in order to discover the effect of environment upon life, manners, activity, and religion. That noted infidel was giving a clear illustration of the effect of environment when in the presence of a man of God he said he must get out of there or he certainly should become a Christian. It is not possible for one to maintain one's religious customs and beliefs unchanged in an environment antagonistic. The sharp edge of certainty and the feeling of satisfaction become disturbed when other beliefs and conditions are found to be predominant round about us. We become less persistent, less certain of

our belief, in the continued presence of unfavorable surroundings.

Those in limited and pinched circumstances do not have the same estimate of religion and religious people that they who never have known want or suffering or disappointment entertain. Affluence and penury tend to develop opposite views of religion. The man living in a hovel on a back alley is unable to view religion as the man dwelling in his palace in the East End or on Euclid Avenue views it. The thing is simply impossible. Environment is a powerful factor in the moulding of character and religion and is to be taken into account in the religious instruction of children and youth, in the selection of lesson material as well as in the actual teaching.

The *social* conditions are closely bound up with the environmental. The two are difficult to separate and react continually on each other. By social conditions we mean particularly the institutional features of a community, such as the homes and home life, places of amusement, club rooms, theatres, resorts of various kinds, school facilities, libraries, churches, and the like. These are certain to react on the community life and the community life is apt to react upon them. The institutional life of a community is a fair index of the mental condition and the moral condition of the community. Each reacts upon the other with force. There are many lessons that would not be suitable to teach in a religious school in certain districts until the social conditions were favorable. The teachers and leaders would be stoned out of the place. There is little wisdom in sowing the seed until the soil has been prepared. Man's whole organism is the seat of his soul and so the body must be permitted to aid in the reception of religious truth, by being well provided for. Religion is a life affair.

(5) Religious interests are a key to the religious condi-

tion and need of a child. Interest is fundamental in education. It is to education what faith is to Christianity, the key to the whole science. Interest is the index to functional ripeness. It indicates to us when nature is demanding attention in a particular direction. It reveals basal aptitudes and shows the parent and teacher fundamental tendencies in the child. Interest suggests the mental need of a child and the true order of development. It stimulates attention, arouses mental energy, and makes acquisition much more natural, easy, and effectual. The entire energies of the organism are summoned to aid in the acquisition of that which is naturally interesting. Interest is nature speaking out and demanding what the child most and then and there requires because of its very constitution. Nature has an order, a method in regard to the child and its native interests mark out that order. Education to be most effectual, must be in line with natural interests. Interests reveal the child.

“In all pedagogy the great thing is to strike the iron while hot, and to seize the wave of the pupil’s interest in each successive subject before its ebb has come, so that knowledge may be got and a habit of skill acquired—a headway of interest, in short, secured, on which afterward the individual may float” (James, *Psy. Briefer Course*, pp. 404-5).

A child’s spontaneous interests indicate a stage or step in his development and are a certain exponent of the requirements of his organism. Religion is natural to the child and his religious interests reveal the religious condition and need of the developing soul.

A child’s first interests are those closely related to his animal life and instinctive tendencies. The interests next revealed are those having to do with the child’s movements and sense-perceptions. Later, the interests are more intel-



lectual and somewhat abstract, the deeper feelings and emotions giving them color. Lastly the interests that are entirely abstract and belonging to mature life develop. The order of the appearance of these various kinds of interests in the life of an individual indicates the order of the development of the mind.

Nature seldom if ever puts adult interests forward in childhood in any great degree. Premonitions of later life may appear but they are no more than premonitions when they appear in childhood. Religious interests are regular in the order of their appearance, varying in time with the individual. Feeding an interest before it naturally appears makes a precocious child and dulls the native interest the child otherwise would have. A sure way to produce a prosy and uninteresting adult is to force the interests in childhood.

The old idea was the more difficult a thing is of acquisition the better it will be understood and the longer it will be retained. And so education formerly was made difficult. Children and youths almost had to slave in their school work. And as some children were naturally brighter than others they learned more quickly and easily and injustice was done to many other children. But the basal principle was wrong. Those subjects that are studied when the natural interests in them are ripe are the more easily acquired and retained longer as well as benefit the pupils more. The appearance of the religious interests in the pupil should direct us in the choice of both lesson and culture materials.

(6) Certain nascent stages appear in the course of a child's development and these are fruitful for religious instruction and training. It is generally accepted that the soul reaches in its advance from infancy to maturity places of unusual activity, brief seasons in which it manifests in-

cient interests, pushes out in new directions, becoming more manifold in its functions, attaining a broader, richer and deeper life. During these nascent stages the soul is believed to be capable of receiving, assimilating and accomplishing more in a definite way or ways than is possible at other times. During these times of nascency the soul is ripe to receive impressions peculiar to the stage and to react advantageously. These prophetic stages have been too much neglected in the religious instruction and training of children and youth. Nature has been silently and surely revealing to us the order of religious instruction but we have been so busy with our doctrines and theologies that we too often and too long have neglected the demands of nature.

Another principle that is not strictly coordinate with the others, but which is of importance to all Bible-school workers and leaders deserves notice. It is practical and constructive rather than fundamental and necessary, and is as follows :

(7) The self-perpetuation of the Bible-school should be provided for in every curriculum of study for the school.

This means that every school should train its own teachers as far as possible. If teachers specially trained can be secured, then the school should by all means secure them, even though at some sacrifice. But the great majority of teachers in the Bible-school are taken from the school itself either directly or indirectly, and they should have some kind of training or special preparation for the work. It is safe to affirm that the majority of teachers in many Bible-schools have had little or no special training to fit them for their work, apart from actual experience in teaching. And this is no reflection on the teachers, but a serious reflection on the schools. An urgent need for provision for the training and special preparation of those who are to

teach in the Bible-school is evident, and this provision should be made as far as possible in every school. The church can afford to assist in making such provision since she will in the end be the greatest gainer. The curriculum may well be arranged in such a way as to make it possible that by the time a pupil has reached the Bible class grade he will be fairly well prepared to teach successfully in the school.

The mere mechanical knowledge of the Bible and of denominational doctrines will not suffice for preparation for such teaching in this age. It may have been sufficient twenty-five years ago, but not now. This will mean more and harder work for some one, but it will pay.

Courses in The History of Religion, The History and Development of the Bible, The History of Christianity, Psychology, Pedagogy, Child Development, The History of Missions, and Sociology should be provided. Not such courses as are given in universities, but the chief principles of these subjects could well be taught and explained and their application indicated. Teachers should certainly have a fair understanding of that which they are to aim at saving. Mere memorizing of verses of Scripture and appeal to the feelings of the youth are not enough. A wider knowledge and preparation are necessary on the part of those who teach in the Church school if the Church is to cope successfully with the institutions of the world that are dragging the youth of our land down into evil ways and encouraging them to lead evil lives. One or two years would suffice for the special preparation of those who may be selected to teach, provided such class is under the supervision of a capable instructor. The place to begin is with the course of study. Some schools have such provision already made, and are reaping the benefits from it. The course of study must be wholly revolutionized. Perhaps the pay of Bible-

school teachers will have to become an established fact before requirements as have just been mentioned can be successfully met.

The above general principles are such as should be observed in the working out of every Bible-school curriculum and in the preparation of the lesson notes and helps, as well as by the leaders in the various schools throughout the land. They are fundamental in religious education and cannot be ignored without more or less loss to the students. They are fundamental because they are in the nature of things and not because they are conclusions from mere logical conceptions. They arise in the nature of the child and the last one follows from the need of the Bible-school as at present constituted. Hence they are not local in their application, but apply to all schools wherever situated and of any denomination. They form a starting point for the establishing of the Bible-school upon psychological and pedagogical principles and necessary laws. They provide a broad, adequate and essential basis upon which to prepare a curriculum for the school that will meet the demands of the age and the need of the child.

Certain other and important principles that are more directly applicable in the work of the Bible-school instruction are considered at this point. These are principles that obtain in the actual construction of a course of study and in arranging it to the need of the various grades in the school. They have more direct reference to the nature and form, the structure and order of the course of study for the Bible-school than to the broad and necessary foundation upon which it is to be built. Some principles obtain in the construction of every substantial foundation, but there are still other principles that are to be followed or observed in the building of the edifice upon the foundation. It is to these latter that we now address ourselves for discussion.

*Principles Central in the Immediate and Actual Construction of a Bible-School Course of Study.*

(1) A course of study for the Bible-school should be purposive from beginning to end.

Time, energy and life are wasted when utilized with no definite end in view. A definite purpose inspires, unifies, and steadies enthusiasm and activity. The person with a definite aim usually succeeds, other things being equal. It is believed that much valuable time, effort and materials are wasted in the sphere of religious instruction on account of the lack of a unifying purpose in the course of study. The purpose requires to be of such nature as provides for the proper and best development of the pupil. A course of lessons may be purposive, but the purpose may be better suited to a course of study in a theological seminary. The course of study for the Bible-school must have at least a twofold purpose. It must direct the entire course of religious instruction and training towards a clear and commendable end, and it must be so adapted as to do this for the pupils for whose benefit it is prepared. Thus the course must have an aim as a whole, and each series or group of lessons and each lesson must aim at the general end in view as well as have a distinct aim of its own.

At least three aims have been or seem to have been followed in the past in religious instruction in the Bible-school. (a) The making of churchmen or denominationals. This aim is still in force in some places. (b) The making of intellectual prodigies in religious lore. Children's minds were considered as receptacles into which a jumble of facts, doctrines, dates, verses, chapters and the like were to be put. (c) The developing of strong, active, trusty Christian character.

They who have this end in view in the Bible-school instruction and course of study recognize the importance of

faithfulness to one's denomination and emphasize the same. They also realize that some things of a technical nature relating to the Bible and Biblical literature are to be learned once for all as they are essential to any adequate knowledge and understanding of the Christian Scriptures. But they also realize that the purpose of the Bible-school is not the making of Bibliolaters, but Christians; not the developing of slaves to a creed or book but servants of the Master. They understand that the Bible is not an end in and of itself, but a means to an end. The other aims are believed to be subsidiary to this highest and most worthy aim of Bible-school instruction and training.

The aim will necessarily vary for the stage of development though the general, the ultimate aim, Christian character, will still be held in view. A certain standard of character is proper for childhood. Another standard of character is suited to early adolescence, and still another standard belongs to youth and young manhood and another to middle and advanced life, and these are not to be confused. The bud, the flower, the fruit, is the order of nature and therefore the order of God.

(2) The course of study and instruction in the Bible-school should be a unit, a related whole.

This is true partly in view of the purpose of the Bible-school. The course of study is an important element in the attainment of this high aim. And as the concentration of effort means development in the direction of the expenditure of the effort, the pursuit of a course of study the aim of which is character, goes a long way in the attainment of character. The division of effort may not be so difficult to accomplish as the organism naturally takes the line of least resistance, but voluntary activity that is not in and of itself injurious, usually terminates in the good of the individual. Division of labor may mean more money in men's pockets,

but it also means loss of energy and so financial loss to the owner. Life is too short and momentous to have much energy lost out of it. Character is too valuable and too difficult in its formation for one to be extravagant in acquiring it.

It is when voluntary activity and spontaneous activity are both in accord and tending in the same direction that the individual can do his best. When the course of study at each stage is interesting and also correlated with the course as a whole in the attainment of character, in short, when in the pursuit of a course of study for the Bible-school, both spontaneous and voluntary activity are summoned and united, the end is all but certain of being attained.

The pupils ought to be able to feel that the passage from one grade to the next higher, and much more from one department to the next higher, is natural and progressive and not dotted with unnecessary and irregular breaks.

(3) The course of study in the Bible-school should be carefully graded to suit the religious condition, capacities and needs of the pupils at each stage of growth and development.

The unfoldment of the child mind and character is a progressive affair. The stages through which an individual passes from infancy to maturity are in the nature of the individual and not simply a result of environment. The public schools are in large measure graded from the kindergarten to the university to suit the stages marked by individual advance. The courses of study are also graded. And religious instruction in order to be suited to the requirements of the pupils as revealed in their nature, and to the noblest aim, must be graded with as great care as possible. Religious instruction and training cannot be differentiated entirely from the nature and needs of the pupil and still be ideal. Religion must be recognized as one

phase of human life. Some would prefer to say that it is the highest phase of life.

Adequate and thorough instruction requires grading in the Bible-school. The work becomes not only easier and more satisfactory but more efficient when the course of study is graded. The necessity for grading lies in the nature of the work as well as in the proper execution of the work. Pupils, teaching, methods and matter should all be graded. The best work requires it. Graded teachers will not atone for ungraded courses of study. Graded teachers and graded courses will not atone for ungraded pupils. And graded teachers and graded pupils combined cannot atone for the lack of properly graded courses of study.

Some leaders advocate one course of lessons for the primary grades under six or seven years, another series of lessons for the main school or those pupils about seven to fifteen or sixteen years of age and an advanced course for the older members of the school. Other religious educators favor a four, five, six, or even seven department grading plan with a course of lessons for each department.

It has been proposed that any curriculum of study and instruction for the modern Bible-school should have at least three general divisions or systems of lessons, if it is to meet the needs of the pupils and the aim of the Bible-school. One system of lessons should be provided for childhood and contain three series of lessons with variations for each grade or year. One system of lessons should be provided for the youth period and contain two series of lessons with a course for each year. The advanced classes would require a system of lessons with one, two or more series of lessons. According to this conception at least three systems of lessons with six series of lessons would be, *are* necessary to meet the need of the modern Bible-school. Conformity of the lessons



to the condition and requirement of the pupils is suggested as a controlling principle in such a curriculum of study and instruction for the Bible-school. It would seem that something of this kind will have to be prepared and adopted by the church for the Bible-school if the church is to meet the requirement placed upon her in this age.

A mistake that long has been made and is still being made by those who maintain the old logical and theological system of Bible-school study and instruction is the fact that they are endeavoring to impose New Testament needs, conceptions and methods upon those pupils who are still at the Old Testament stage of religious development. They seem to forget that they once were at the same stage and simply could not assimilate New Testament doctrines or appreciate its methods to any great extent. Grading is necessary because the course of growth and development of every normal individual requires it to supply the demands of both nature and grace as the course varies and advances.

In the more definite and practical work of grading the curriculum of study and instruction for the Bible-school certain other and more particular principles are to be observed. Some of these have been mentioned in other connections but they are here brought together for convenience in use and in their relation.

*a.* The most active and predominant mental faculty or faculties. (*a*) The dominant intellectual power or powers. (*b*) The ruling character of the feelings. (*c*) The prevailing tendency and trait in volitional activity.

*b.* The natural general interests of the pupils of the grade.

*c.* The instinctive moral and religious tendencies of the pupils.

*d.* The character of the succeeding as well as of the preceding stage.

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*e.* The purpose in view at each stage as well as the ultimate aim of the entire course.

*f.* The positive character of life and mind at their best.

*g.* The careful balancing of interest and effort. Effort should be recognized and encouraged to increase as the pupils advance. Thus in the earlier stages, spontaneous interests, instinctive interests are to be our guide. Later, acquired interests should be developed. The lesson material both in its nature and arrangement or grading should recognize this principle.

(4) The course of study should be flexible and adaptable in its nature and broad in scope.

The course will necessarily be limited to certain kinds of material for the lower grades, yet a wide range of literature and subjects from which to secure the lessons is at hand. The danger will be the temptation to put unsuitable material into the course for the lower grades since the general sources of material for these grades are comparatively few. As the course ascends the scale towards the advanced divisions, the variety and the amount of material available for stories, illustrations and lessons increase. At each stage the lesson material and the culture and illustrative materials should be representative in character, the very best that can be secured. In the lowest grades the lesson material need not be confined to any one source, but it should be of such nature as will lead the child naturally on to the truths that are Biblical and to be learned later. The material selected for lessons in all the grades should conform in its nature and teaching to the truths and teachings of the Bible. Material that can be interpreted in only one way is not suited for the grades up to about thirteen or fourteen. The minds of the pupils are to be kept open and receptive and their manifold character provided for in the manifoldness of

the lesson material. History, biography and literature are valuable for this purpose. They are capable of varied interpretation, and of appealing to different children in different ways. Doctrinal matter is unsuited as lesson material for children as it is capable of one or very few interpretations, especially in its theological form of statement.

(5) The course of study and instruction should, as a whole, be full and comprehensive though not crowded with material.

We may now say that the aim of the Bible-school should be training, character, culture. Conversion and church membership are commendable in the aim of the Bible-school, but they are to be interpreted in their broadest and highest meaning. The Bible-school should look beyond the mere entering of one's name on the church roll. It ought to provide for the entire church. It ought to be so organized and equipped as to draw all ages and conditions of church members into it. And in order to accomplish this aim the course of study and instruction must be comprehensive in its character, rich in the kind of material selected, and yet not crowded with material. By the time one has passed through the school in all its grades, one should have a strong Christian character, be well trained and fitted for active Christian work, for important positions in the church, and have a fair knowledge of Scripture, religion and religious life, the child and the youth and the best methods of teaching them. One should have a fair knowledge of the best literature of the world, of the History of the Christian Church and of the History of Religion. The Bible-school should aid the individual in the acquisition and constructing of a character that shall possess the moral and religious elements of the teachings of Jesus as well as the very best that his own being is capable of realizing. The Bible-school has been too cramped,

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too small, too fragmentary, too scattering in its methods and course of study to accomplish all that it is capable of accomplishing when it is properly organized, equipped and administered.

## XI

### SUBJECTS OF SPECIAL IMPORTANCE IN A COURSE OF STUDY FOR THE BIBLE-SCHOOL

#### *Stories and Story-Telling.*

THE art of printing has seriously affected the once universal art of oral story-telling. Books, papers, magazines and journals have multiplied both in number and variety so very rapidly within the last fifty years that the extremely valuable art of oral story-telling has almost disappeared from our modern education. Time was when almost every mother and father was a good story-teller. Necessity required that it should be so. The old shade tree near the house in summer time and the old-fashioned fireplace in the large living room of earlier homes for the winter time were the places where the long evenings were wisely passed by the older ones relating stories of their own experience or of others, and the younger ones listening attentively and stirred in their deepest natures as the tales varied. All this has changed now. Few parents take the time to tell stories to their children. The children are sent to bed as soon after supper as possible, if not before. The mother is weary, or busy, or must attend club, or theatre, or what not. The father has scarcely time to eat his supper before he has to rush off to his club, society, committee meeting, rendezvous, or one of many other places. In many instances the servant has to tell most of the stories the children hear, or if they go to school, that is depended upon for their education. And as soon as they can read, literature galore is before them. And this is good and valuable as a means of education when

it is well selected and the reading properly directed. But there is something a child gets from a story well told by an adult in his hearing, that is received in no other way. Story-telling is largely a lost art. And it is encouraging to notice that there are endeavors to revive this golden method of instruction. We need a series of able books on the science and art of story-telling. And some leading educators think that much would be gained if many children were kept out of the public school for the first seven years and their parents should become successful story-tellers for their children and work at their vocation. There can be little doubt that the chief cause of the drift of the children and youth away from the church and the Bible-school that has been going on for some time is the defection of much modern education, both secular and religious. Religion is natural. Words and methods kill, but the Spirit gives life.

The message that comes first hand and by the medium of the living voice, somehow has power. The primitive method of teaching was the story. It was used by all peoples and in all ages that have left any record. And it still is practiced by hundreds of millions of the human race to-day. Norway, Arabia, Persia, Egypt, India, China, South America, and many smaller countries owe much of their education to the story-teller. In some countries it has become a profession and in all of them it is an art of no mean value. "By means of a story the savage philosopher accounts for his own existence and that of all the phenomena which surround him. With a story the mothers of the wildest tribes awe their little ones into silence, or rouse them into delight. And the weary hunters beguile the long silence of a desert night with the mirth and wonders of a tale" (E. S. Hartland, *Science of Fairy Tales*, p. 2).

The Hebrews taught their children by means of the story. "And it shall come to pass, when your children shall say

unto you, What mean ye by this service? that ye shall say," etc. And then was to be told the story of the Pass-over. The Old Testament being largely in story form is more interesting to children than the New Testament. The Greeks sang themselves into immortal fame by their epics and lyrics. The Romans, Teutons, Arabs and Hindus have enriched the story world with their myths and legends. The literature of Europe abounds in material suitable for the religious instruction of children.

A story fascinates the child because it responds to a natural and strong love of the wonderful and the strange. A child's knowledge and experience are very limited. A story provides abundant data arranged in usable form and such as inspires without wearying.

A story charms because it affords suitable material for the development of the idealistic tendency of the child soul. In the story the mind can soar. It can create its own ideals in the very midst of the rehearsal of others. Children care more for the structures they build than for the one they are being told about. They prefer to create the characters that shall inhabit the houses they rear.

A story has unusual power because it is realistic. Every good story is true to life. That is, no characters are wanting. Children want more than child characters in their stories. Even the little child but two years old asks where the papa and the mamma are in the picture.

The power of a story over the child mind lies partly in the fact that it presents wholes to the mind. Children do not like the beginning, middle or end of a story alone, but the entire story. Whole pieces of literature charm the children. The child mind craves unity and completeness.

Then a story interests because it goes direct to the goal. There is no psychological red type to be unwound before the heart of the story is reached. Bible stories are models

in this respect. You are left to read as much between the lines as you choose but the kernel of the message is soon revealed. You are in touch with real life from start to finish and essentials only are admitted.

Another reason that the story charms is because it makes the past live again. The human mind is always interested in what it has done. An instinct for the past is strong in every human mind. The "once upon a time" message is sure to awaken interest and hold attention. There is great pleasure for the child in matching the knowledge the story brings with the knowledge he possesses. The self-activity of the child is not interfered with when a good story is being told.

The greatest value in the story in child instruction is the fact that the mind is permitted to develop normally and naturally. The story may remain for days and weeks with the child and a gradual and proper assimilation proceeds. The moral and religious elements are perceived as the developing mind is able to grasp them and thus forcing, premature development is averted. The buds are not picked open. They are permitted to unfold.

We make a mistake when we explain the story to the child or endeavor to have the child get the thought we consider most important. That may be, often is, a truth unsuited to the child at that time. It is much safer and more pedagogical to tell the story as well as possible leaving it with the child to assimilate as only the child knows how. When the child gets wrong, or harmful conceptions corrections may be made.

Among the chief characteristics of a good story for children under nine or ten years are the following :

(1) Aptitude or appropriateness. (2) Plot or plan. (3) Action or movement. (4) Predominance of the imaginative over the rational. (5) Predominance of the narrative over



the descriptive. (6) Unity or coordination. (7) Richness of material. (8) Adaptation of language. (9) Suggestiveness. (10) Adherence to the words and substance of the original. We should not change the story every time we tell it, though it should be framed in the best English at command. But we err when we so change the story that all its primitive and wonderful character is removed. Names and places as far as possible should be retained. (11) Presence of the dramatic element. (12) Moral and character elements. (13) The realistic element. (14) Supernatural or miraculous element. (15) Balancing of material. (16) Emotional coloring.

Among the chief characteristics of a good story-teller are, (1) Plenty of knowledge. (2) Knowledge of many things few others know. (3) Enthusiasm and vigor. (4) Lively imagination. (5) Strong sense of causal and time elements. (6) Love of nature. (7) Love of children. (8) Sincerity and purpose. (9) A good memory. (10) A good voice. (11) Correct use of the mother tongue. (12) Keeness of insight into the child's conscious mental movement. The good story-teller feels the effect the story is making upon those who are listening.

The moral and religious elements are not to stand out prominent in the story but should come in naturally and in due proportion, care being exercised to avoid the presence of moral and religious character such as suits youths fifteen or sixteen years of age or older. But great and universal truths, such as touch all human life everywhere, may be embodied in the story and left with the child to assimilate at pleasure.

### *The Supernatural and the Miraculous.*

The commonplace is apt to lose its interest and its charm unless directly related to our physical welfare. And this is

particularly true in regard to children. That which they can understand they soon begin to disrespect except under the condition just mentioned. But that which lies above and beyond their knowledge and experience commands their respect and their reverence. The human mind tends to regard with deference that which it cannot comprehend or explain. The unexplained is not held in contempt. And the supernatural appeals to the child mind because it is beyond the mind and belongs to that country so full of wonders and mysteries.

The love of the supernatural is instinctive. It is as natural for the child to take delight in the supernatural as it is for it to creep or walk at the proper time. His tendency to personify the moon, to love and worship it, to provide for himself fetishes of certain playthings, to think of the wind as the breath of God, the strong wind as the breath of an angry God, to call the clouds fairies or creatures of a higher world, to believe that God watches over and sees him at all times, etc., are expressions of the native tendency of the child to regard and be moved by the supernatural. The child's scientific sense has not sufficiently developed (well for him that this is true) to question the reality or call for an explanation of that which we term miraculous. The mysterious and supernatural are considered as facts by the child, but facts too difficult to explain.

The primitive peoples lived in the midst of a world of great marvels and supernatural agencies. Many things seemed to them miraculous that to us are explainable. Children being in that condition mentally which primitive man was in, many things seem to them miraculous and mysterious which later they are able to understand, but they do not think of them in their early years as supernatural. To them the supernatural is the unknown and the unexplained and it does not lose its charm for them on that account.

The supernatural is a root of religion and its strong ally. Whatever the origin of religion is, whether it arises in the tendency of the soul to aspire and explore the land of the unseen or become one with it, or the tendency of the soul to depend and lean, or the animistic characteristic of the soul, etc., it remains true that religion and the love of the supernatural have their beginning in the misty, vague land of the soul's early past. The two seem to have developed together, and the one reinforces the other. In the lower forms of religion the supernatural is present and influential. The very essence of religion is the interest that the soul takes in that which is beyond the realm of sense and reason. The less of the supernatural there is in a religion the weaker the power that religion exerts over its devotees is likely to be. By giving philosophical explanations to everything that savors of the supernatural we destroy religion's strongest ally and strike at its very spiritual character so essential to the soul's growth.

The supernatural is fundamental in reverence and worship. Man may love and serve the purely natural but only the supernatural will he worship. By giving everything a utilitarian explanation or referring it to the dictates of reason, the higher sentiments of the soul are interfered with, reverence is deadened and the instinct of worship which has its seat in that sphere of the soul untouched by reason, the higher feelings and sentiments, is blunted if not indeed arrested in its development. Some things we ought not to try to explain. They should be left to the realm of the sentimental and of the religious feelings. They are to be felt and realized and responded to but not because of their practical nature and value and their appeal to reason. The stirrings of the supernatural or the divine belong to this class.

Then the greatest inspirations the soul receives come through the influence of the supernatural and the miraculous.

These have wonderful power to arouse the soul and widen its development. They go to the deepest ranges of mental life and stir the soul to its highest purposes and delights. To attempt to explain a miracle to a child is fatal. He requires no explanation. Explanation does not explain. It confuses, troubles, weakens the child mind. There is nothing more natural for the child than the belief that the one whom he thinks of as God should do wonderful things, should make the iron to swim, the water to burn or the sun to stand still when his great servants requested Him to do so. He will be troubled sufficiently in later life when reason and the philosophic tendency have developed and he has to wrestle with the nature of miracles, their necessity and their plausibility, and all this should be left for maturer years.

In the midst of a world where there is so much that is material the soul requires experiences and forces that do not seem to be subject to the laws of the material, to awaken it to deeper thoughts and push it on to higher and spiritual things.

### *Fiction as Lesson Material.*

We mean to include under this title material known as myth, folk-lore, fairy story and the like. Is there a place in religious instruction within the sphere of the Bible-school for myth and kindred tales? There are many who answer this question in the negative. They argue that children should never be taught that which when they grow up they will learn to be untrue. There are so many truths and facts of value and practical use that the sphere of the fanciful and the imaginative should be ignored. There is enough wonder and strangeness in the sphere of the true and the directly useful for the proper exercise of the child mind and the development of the faculties. And then it is almost impossible to control and direct the imagination when it revels in

the treasures of the unreal. There is great danger that the mind may become demoralized especially at puberty, when the imagination has been freely indulged by reading myths and legends, it is argued.

But the fact, on the other hand, that the child from about three or four to eight or nine years of age, craves this kind of literature and enjoys it intensely, and then loses interest in it when that interest has been nourished properly, is strong argument that such material should be presented to the child mind. There can be no doubt that every child's imagination from about three or four to about eight years is unusually active and dominates the mental life. There can also be no doubt that the child at this age creates stories, tales and characters for itself *ad libitum*. There can also be little doubt that the child to some degree repeats the history of the race in general outlines, at least, and that this age of the child corresponds in a measure to that period in the race's history when the great myths were created. And no one will question that the best possible way to prepare for each period or stage in life is by normal and natural life in those periods or stages that preceded ; that the proper way for the infant to become a little child is to be the very best and most natural infant that it is possible for it to be ; and that the best way for the little child to become a boy or a girl is by being a proper and normal little child. The normal child loses too much out of his experience and mental activity and development when the fanciful or the unreal are omitted entirely from his education.

There are examples on record, some within the immediate knowledge of the writer, of children whose early education was wholly of the matter-of-fact kind, all fanciful stories and tales carefully kept out as far as possible, and some of whom later became inveterate liars and deceivers, and others of whom find it very difficult to tell the truth, though they are

now Christian men and women. And while there may not be a great many such examples, yet there are sufficient to warn us against contradicting nature. And besides this, the inspiration and uplift and aid to development that one receives from the proper exercise and nourishment of the imagination in childhood is past reckoning. "The liveliest conscious activity of a child is fancy; the little creator creates his own world, and lives, and moves, and has his being in it. Myths, parables, fairy tales, have made children and childish peoples happy throughout the ages. Myths and fairy tales are the sure signs of the upturning of the hearts of the little ones to God. The proper function of fancy in intellectual life is spirituality. Spiritual truths are hidden in the precious honey of stories" (Parker, Intro. to *Herb. Prin. of Teach.*, p. 54).

Myth is not a goal. It is a means by which the goal is reached. The race grew out of the myth-making period of its development. And the child will grow out of the myth loving stage in its religious development unless hindered by parents or teachers who unwisely withhold this childhood religious material from him. The proper way to develop and control the imagination is by giving it the food it requires, and then when reason and the will are mature the imagination will most likely be employed in higher and spiritual uses instead of catering to the baser passions and leading the individual astray. We cannot afford to ignore this powerful agency in the religious development of the child. "It is hard to explain by the clear froth of intellectual life floating on the surface the ground-swell of deep religious feeling stirred by the primitive myths and religious ideas, to explain their power to arouse sympathy with all nature and faith in nature's God, and to set the inner self vibrating in truer unison with all about and in us. Still harder is it to explain how or why they act as they do upon a child, except to say that

they appeal to his intuitions and his feelings. Myth represents the way that feelings and instincts have regarded these facts of life. Myth and orthodoxy, then, are in rapport with childhood. And it does not behove us to kick over the ladder by which we did ascend. . . . In the long period in which feelings and instincts are so much of our life, they should be developed " (Dr. Ellis, *Ped. Sem.*, Vol. III, p. 373).

The Old Testament is interesting to childhood chiefly because it is much nearer in its stage of developing thought and religion to the child than the more mature conceptions of the New Testament. The Old Testament contains many myth-like stories and considerable folk-lore. The Roman Church realizes the value of myth for the purpose of religious instruction and the fairy-lands of mediæval and primitive Christianity are searched for their rich treasures of fanciful tales, though these may be related as true history.

### *Object Teaching.*

Considerable misunderstanding on the part of many in regard to the place and true value of object teaching exists. Some teachers and leaders in religious education seem to think that the prime use of objects in teaching is to aid the child in getting a clear conception of some truth or truths which the teacher desires the child to comprehend. When as a matter-of-fact the original purpose of the use of objects in education as inspired by Bacon, systematized by Comenius and emphasized by Pestalozzi was to assist the child in getting a fuller and clearer knowledge of the things of life themselves, objects as it were, and to get this knowledge easily and naturally, that is, through self-activity. But some modern religious educators have advocated the use of objects in assisting the boys and girls in getting a conception of moral and religious truths far beyond their minds' power

to grasp. And some very funny and ridiculous things have been written along this very line by leaders in the Bible School Work. We listened to a speaker at a Bible-school convention address the audience upon the subject of teaching boys and girls in the Bible-school. The speaker had lately been to the Holy land and had brought home a lot of trinkets some of which he had with him at the convention and used to illustrate his points in the use of objects in teaching boys and girls the Bible-school lesson. Among the list of objects was a small plaster Paris cast of a lamp in the shape of a little foot. The place for the wick was in the toe of the shoe or foot. The speaker held the foot up and said, "Here is an excellent thing by which to teach that passage in the 119th Psalm which reads, 'Thy word is a lamp unto my feet, and a light unto my path.' The wick is put in here," he said, "at the toe and lighted, and as the person walks the light falls on the pathway." And so the application went on. It appeared to us that while the object would no doubt be interesting to the boys and girls as an object, they would not be likely to make the transition from the foot to the truth intended to be taught. One might as well and with as much claim for appropriateness, take a blade from a penknife, and sticking it into the toe of one's shoe or boot, say to the class of boys or of girls, "Now children, I wish to illustrate to you that 'The word of God is quick, and powerful, and sharper than any two edged sword,' " etc. It would be an interesting sight to the boys, no doubt, and very suggestive of some things not very religious, because new and novel, but as to enabling them to grasp the meaning of the quickness and sharpness of the word of God and its ability to divide the soul and the spirit, and the joints and the marrow, it would certainly be a gigantic failure, as it ought to be. Objects are interesting as objects, to children under ten or eleven years of age, but



moral and religious truths are perceived in the ordinary and natural relations of life and not by being singled out and tagged on to a dead, artificial object.

In Bible Object Lessons by Lillie E. Affolter and F. E. Belden, there are these words, "Throughout the sacred Word, symbols and objects are used to represent ideas; and especially are the words of our Saviour made forcible by this method of teaching. The field, seed, wheat, thorns, vine, tree, rock, sand, etc., could be *seen* by those whom he taught. He appealed to both eye and ear, thus making a double impression. Why not follow the example of the great Teacher when dealing with the little ones, as well as with minds more mature, which in reality have less need of objects?" The answer to this question is, because the little children *are little children*. Christ did not use the various objects of sea, forest, home and field for the purpose of studying those objects themselves, but to illustrate truth that does not reside in such objects, it being of a different nature. To grasp the truth illustrated by the use of objects in this way, requires a power of analogy and comparison that little children do not have. They are interested in the *objects* because they appeal to their senses and sense-perception and bring new facts of sense to the hungering mind. But moral and religious truths are not thus brought before the child mind in clearness, in the majority of instances. Christ was teaching men and women whose minds were mature and possessed the power of discrimination and of comparison necessary in abstracting the truth hidden behind the material object. But when He taught little children, He gave them no long series of truths or doctrines to learn as best they could. He took them into His arms and blessed them, and permitted them to feel the power and sympathy and love of His great heart and life, telling the older ones to learn from them. He knew

the nature and need of the little ones and so made no mistake in burdening their immature minds with abstractions.

Dr. Schauffler in his "Ways of Working" has considerable to say in regard to object teaching and gives various illustrations to enforce what he says. "'Behold how great a matter a little fire kindleth,' and the tongue is a fire. Illustrate this by a match, which you may light or not, as you please. Under proper circumstances, this match lighted can blow a ship into the air or set a city on fire. So James says, 'The tongue is a fire,' and I have known churches set on fire, and Sunday-schools put into a blaze, and families torn asunder by a wicked use of the tongue'" (Ways of Working, pp. 104-5).

"For example, take a watch. A watch is like a boy in many particulars. It is made to go. So is a boy. Every lad will easily understand this. It sometimes gets out of order. So does a boy. If it gets out of order, it must be repaired. So must a boy. If he loses his temper, he needs repairing in this particular. A watch needs to be wound up each day. So the Christian boy needs to be wound up each day by his heavenly owner, for he cannot to-day get strength for to-morrow. To-day he gets what he needs for to-day and no more. A watch is a delicate thing and must be carefully handled. But a boy is a far more delicate thing than a watch, and should therefore take more care of himself. There are many more analogies between a watch and a boy, but these will suffice to illustrate what I mean" (Ways of Working, pp. 97-8). In the first place, a watch is not like a boy at all in any realistic sense. The one is a mechanism while the other is an organism. The one never did live while the other lives and will live forever so far as we know. The analogies drawn in the illustration quoted are forced, artificial, and the work of the imagination. They appeal to the reason of the

pupil and not to his understanding, his memory, or his power of association or his power of observation. If the watch and the match should both be held before the class when teaching the object lessons, they would appeal to the senses and to the power of observation and the instinct of curiosity in the pupils, but there their usefulness would end, unless the pupils were twelve or more years of age and possessed considerable reasoning ability which children under twelve, with few exceptions, do not possess. These are first-rate ways to impress truths upon mature minds, but the child mind is not impressed that way *because* it does not work by analogy to any such extent. A general tendency exists among public school teachers and trained Bible-school teachers to dispense with objects in teaching truths wholly foreign to the objects themselves, to children. The children learn much about the object itself and become interested in it because it appeals to sense and increases their fund of information, but they are found to be unable to pass in thought from the object to the truth in abstract intended to be taught, because reason is immature. They enjoy puzzles but not moral and religious analogies.

Undoubtedly the best method in teaching children the truths and facts of the material world in which they live is to take them out into the scenes and realities of nature, or in some way, at least, present the objects before the children's eyes. Children learn most naturally and easily when they investigate or examine for themselves. But the use of a material object to illustrate a moral or religious truth which truth is in no way related in real life to the object, to children, is unpedagogical and sure to be a failure, in most instances. "The fundamental principle in all object teaching is the likeness that exists between things material and things spiritual." That is not the basal principle in object teaching as the history of the subject would show. Many teach-

ers who are not educators may think that is the underlying truth in object teaching. And for some Bible-school teachers it may be true. For mature minds, minds that reason and so have the power of abstracting, the similarity between the general appearance or movement of objects material and things spiritual may be a central principle in object teaching.

Object teaching as a method of instructing children in the Bible-school is bad and defective because it is artificial with an attempt at realism. The value of realistic methods is in the fact that the objects used are the actual objects studied and not some truth wholly foreign to them. No realistic relation is found to exist between a boy and a disordered watch. The one is a creature of life and morality while the other is a mechanical invention of man with no moral quality at all. Children perceive realistic relations, not abstract or artificial ones. If children need the objective to enable them to grasp the truth, then, for that very reason the objective is out of place and should not be used, because the children are not learning naturally and normally. If there is so little interest in the subject being taught that one must resort to the use of material objects to aid the mind in grasping the truths desired to be learned, that is sufficient reason for believing that the time for the presentation of that subject has not yet arrived.

Using straight sticks or lines to represent the Disciples or other characters is not pedagogical. If the child of his own accord uses such things for those purposes, well and good. But it is a far cry to say that our use of them suits the working of the child mind. The child may, probably will, read one of a dozen other things into your stick or stroke. But he does not imagine what you wish him to imagine. He imagines what he imagines. It may be a Disciple, or a chestnut tree.

*Pictures in Religious Instruction.*

Pictures are a much more successful attempt at realism. They are not nearly so useful in teaching children the facts of life as are the actual objects themselves. But when truths are desired to be taught, pictures are an actual aid. Moral and religious truths can be taught to children by the means of appropriate pictures, but even here the children will not grasp the truths in the abstract but in their relation and setting in real life.

In pictures, wholes are presented, and wholes in their proper relation. The mind naturally seeks unity. The tendency is to fill out in the mind that which is wanting in a scene or picture. In a picture, there are persons, places, houses, trees, animals, birds, water, sky, flowers, etc., etc., many in the same picture, and all arranged in a realistic order. Actions, expressions, temper, purpose, effects, feelings and the like have their representation in a picture. The transition from this to real life is a short and very easy step for the child. It will translate the picture by means of its own experience and enlarge its former conception by the process. A picture is nature reduced to a more lasting form in which it does not change. It is not the real symbolized but the real copied. And it charms and educates chiefly because the relations and order of life are preserved.

Pictures in religious instruction, when judiciously used, awaken interest and so stimulate normally the mental faculties to exercise. They not only awaken interest but they also nourish the interest that may be thus aroused. A picture contains a story in miniature under a semi-realistic representation. It appeals to those mental powers that are dominant in childhood while not over-stimulating powers that function later.

A picture is the best aid next to seeing the reality, in enabling the mind to feel that places and peoples and things

are real. Probably the representations of the crucifixion of Christ have done more to make that scene and fact in history real to Christian people both old and young, than many other things have done. And pictures appeal even more strongly to children.

Pictures stir the imagination to proper activity and aid in the development of the ideal in life. The utilitarian and material have their places in life, and important places they occupy. But it is the formation of true and proper ideals that counts most in the formation of character. Children will sometimes sit for minutes at a time, and look intently at a picture, while the imagination is building its own picture in the soul.

Then pictures furnish the child with much useful knowledge, and do this easily, pleasantly, and at little cost to the child. There is an education in pictures if only some wise and able leader would show us how to bring it out. It would be interesting to know just how far the education of an individual could be successfully carried on by the exclusive use of pictures. The little child's education may well begin very early with pictures. A warning may not be premature if given in regard to merely entertaining children with pictures. Few pictures judiciously selected are the most effective in teaching. A tendency among parents, teachers, and some writers of lesson notes to symbolize the central truth or truths in the lesson is noticed. One such representation showed a small picture of a prison. On the level roof of the prison was the word "Tells," and arched at the top of the picture were the words "Be of Good Cheer," while immediately under the arch were the words in a kind of puzzle form, "God's Promise to Paul in Prison." On one side of the picture at the end of the prison was a puzzle which read: "I Brave Boy," and at the opposite end of the prison was another puzzle thus: "40 Plot Against

Paul." I translated it after some study, thus: "Be of Cheer." "God's promise to Paul in prison tells one brave boy forty plot against Paul." I was not sure whether the *forty* referred to boys or promises. The whole affair was quite ingenious, but it is difficult to see why people want to obscure the teachings of the lesson in any such way. Children nine to twelve years of age enjoy puzzles. But children in the primary grades, at least, those under nine years of age, want truth presented naturally.

The passage in Gal. 6: 2, "Bear ye one another's burdens, and so fulfill the law of Christ," was symbolized by the picture of a bear in one corner of the page, a man carrying a huge pack on his back in the opposite corner, a crowd of people huddled together beneath, a woman pouring water into a vessel, two stone tablets with the Commandments indicated upon them, and a small representation at the bottom of the page of Christ, completed the rebus. Some things are very funny. This puzzle arrangement of the famous Scripture passage belonged to the funny class. In the first place, this passage is not suitable for little children to learn. And in the second place, such a method of memorizing Scripture cheapens Scripture.

### *The Place of Nature Study in the Bible-School.*

Nature study is a normal and advantageous method of approach to God for pupils of every stage of development. The true scientist ought to be reverential if not indeed pious. Nature study is peculiarly suited to childhood, as a means of developing the religious nature. This is true partly because of its power of appealing to the child through the senses, and partly because the child is in close *rappor*t with nature. Many of his interests are there. If left to himself the child no doubt would spend most of his time in the haunts of nature.

Some teachers advocate taking the children out into the field, forest and parks on the Sabbath day and studying nature at first hand. This has actually been tried in a certain Massachusetts school and with success. The best of teachers are required for this kind of nature study for the Bible-school as the tendency would be to have a general good time, an outing of the first order.

Nature study provides variety without losing interest. A reverential awe is felt by the child when in the midst of natural scenes and here a foundation for reverence so essential in all true worship, may thus be laid.

Nature study furnishes the proper stimuli for bringing the subconscious data of the soul into consciousness. Through nature to God is not simply the fanciful dream of an idealistic philosopher giving expression to his feelings and fancies. It is a safe pathway to the divine. Contact with nature under proper direction enables the child to clarify his conceptions of God which must develop just as the whole religious nature develops.

The best basis for the moral and through this of the religious character of the child may be laid by means of a judicious use of nature study. Many virtues of a social and moral nature may be taught in this way. The actions of birds and animals after being fed, the care that many of them take of their bodies, and the interest that the mother birds and animals manifest in their little ones may suggest to the child or encourage in him the virtues of gratitude and thankfulness, cleanliness and healthiness, kindness and faithfulness. And in similar ways much may be done towards developing in the children the tendencies to become obedient, kind, patient, helpful, orderly, industrious, trustful.

The social relations may be illustrated in many different ways by the study of different forms of life common in the field and woods and water.



Truthfulness may be developed in the child by the study of nature. By discovering for himself the facts in regard to the different forms of life and other phenomena of nature the child learns to be exact and correct in his statements and this goes a long way in the development of the virtue of truthfulness so valuable and so much to be desired in every one.

*Poetry as Lesson Material.*

The writer of the article "Poetry," in the Encyclopedia Britannica, defines poetry as follows:

"No literary expression can properly speaking be called poetry that is not in a certain deep sense emotional, whatever may be its subject matter, concrete in its method and its diction, rhythmical in movement, and artistic in form." Again the same writer says in the article referred to above, "Perhaps it may be said that deeper than all the rhythms of art is . . . the rhythm of nature; for the rhythm of nature is the rhythm of life itself. This rhythm can be caught by prose as well as poetry, such prose, for instance, as that of the English Bible." The chief characteristic of Hebrew poetry is "unconsciousness and power."

Every studious reader of history must have been impressed by the prominent part played by the poetry and song of peoples and nations that have left a record of their development and accomplishments. And especially prominent was the influence of these instruments in the history of the Hebrew people. The poetry of that race is characterized by deep emotion, sustained fervor, unique but forceful rhythm, lofty conceptions and striking metaphors. Patriotism and devotion to country, kindness and helpfulness towards each other, and thankfulness and faithfulness to Jehovah were awakened time and time again by the singers and preachers of righteousness among the ancient Hebrews, many of whom

were poets of no mean order. And "as we read the impassioned sentences of the older seers and prophets, listen to the roll and musical cadence of their verse, and mount up with them to the Pisgah heights from which they were able to survey the history and the destiny of mankind, we become aware that the culture of the imagination plays a great part in determining the character of a race and the development of a human being" (Fitch, *Educa. Aims and Methods*, pp. 17, 18).

And it is now becoming a question as to what stage of development in the life of an individual good poetry and masterpieces of the world's literary geniuses are most appropriate as material for instruction. The chief purpose of poetry in instruction is to provide or arouse enthusiasm and inspiration, awaken proper emotions and thus stimulate the activity of thought. And there can be little doubt that great conceptions clothed in majestic but simple language have power to stir the soul of the child and open it to the impressions of the higher spheres of life. Just how and to what extent this may be true we do not know, but that it is true in some degree is all but certain.

And since there is much of the highly idealistic in the best poetry, it is appropriate as lesson material for adolescence. The beauty, grandeur, and lofty imagery of good poetry carry the soul along and awaken it to purer and nobler resolves and activity. The youth seeks great and universal truths. He desires the absolute, the perfect and divine. In large measure good poetry satisfies this tendency of youth. It helps the youth to unify his energies and concentrate his thought upon that which is uplifting and worthy. And it brings him into sympathetic touch with the world's great characters and singers.

The mission of poetry is not simply that of instruction, giving information. There are other uses of the things and

creations of this life than the purely utilitarian. Poetry introduces us to the realities of that realm which eye hath not seen and whose music the ear hath never heard. The utilitarian and merely scientific individual would overlook or ignore, "The poetry which gladdens and ennobles life, and carries us into the region of the unseen and the conceivable—a region unexplored by the philosopher, the physicist and the moralist, and lying beyond their ken," and a region none the less real because of its spiritual and higher nature.

"We have to recognize that there lies, more or less suppressed and overlaid, in every human being, the faculty which responds to noble words and inspiring thoughts, and that it is a high duty of a teacher to find worthy exercise for this faculty. Hence it has come to be generally admitted that the learning of poetry by heart should form part of the course of instruction in all good schools. But we have to take care that what is so learned shall be real poetry, and not ornamental nonsense" (Fitch, *Educa. Aims and Methods*, p. 18).

Hebrew poetry is metered but it is chiefly the repetition of the meaning in a form called parallelism that gives it its value and power. It is not the quantity, the diction, or the accent that distinguishes the poetry of the Hebrews but a correspondence of sense put into various forms, as synonymous parallelism, antithetic parallelism, and synthetic parallelism. Each of these kinds of parallelism may be subdivided. Prov. 19: 9 is an example of synonymous parallelism:

"A false witness shall not be unpunished,  
And he that speaketh lies shall perish."

Prov. 15: 1 illustrates antithetic parallelism:

"A soft answer turneth away wrath:  
But grievous words stir up anger."

Psalms 2: 6 is an example of synthetic parallelism in which the second part of the couplet fills out the thought of the first :

“ Yet have I set my king  
Upon my holy hill of Zion.”

The particular benefit to be derived from the study of this kind of poetry apart from the character and power of the thought in and of itself, is the enforcement that comes from the repetition of the thought, and the variation in the form of expression. Repetition deepens the impression and renders it more lasting, while the change in the form of statement increases its adaptation to the variation in the minds of the learners. Every successful teacher varies his method of explaining a problem when it is not understood clearly the first time. Minds are not approachable in the same way. What appeals to one may have no interest for another. Minds do not operate alike. They are different in constitution. And variation in the form of presentation of a lesson or truth secures greater certainty of its being understood by the pupils.

Hebrew poetry reached its acme in the Psalms. And many of these are unexcelled in their exalted imagery, irresistible pathos, depth and range of thought, accurate portrayal of the soul's condition and aspirations, devotion, ideals and need. There are some fine passages in the Book of Job, Ezekiel, and especially in Isaiah where the prophet's rapturous and picturesque language appealed powerfully to the people's love of country and obligation to their God.

Thrilling passages of poetic genius are found in other parts of the Old Testament. But it is not to be understood that only *Hebrew* poetry is appropriate for lesson material in the Bible-school. The masters in all ages may well be called upon to contribute their best creations to the great

work of the religious education of the children and youth. Much of what has been said in regard to Hebrew poetry can be said of all true poetry as to its power to inspire the soul, awaken the feelings, and push the soul out and on to nobler and purer experiences. And the field of literature is not wanting in productions of this character. Milton's *Paradise Lost*, Homer's *Iliad*, Dante's *Divine Comedy*, *Æschylus' Prometheus Bound*, Tennyson's *In Memoriam*, Spenser's *Faerie Queen*, Shakespeare's *Hamlet*, Byron's *Apostrophe to the Ocean*, *The Field of Waterloo*, Emerson's *Essays*, Robertson's *Sermons*, Bishop Brooks' *Sermons*, *The Meditations of Marcus Aurelius*, Goethe's *Faust*, and others we might mention are the choicest of the choice material for inspiration, suggestiveness, and widening the horizon of view of the youth. And what the effect of reading select and suitable portions of these masterpieces to the children in the Bible-school would be remains to be seen.

Poetry reaches the children through its rhythm. But we need not fear that the children may not understand these great productions. It is well for them if they do not as they most likely will not. But poetry that embodies universal conceptions cast in elegant and artistic language, sublime, beautiful, and powerfully suggestive, may wisely be left with the children to excite their admiration and marvel, to measure their attainments and reveal to them what may await them in the years to come even though these should slowly and very gradually and unconsciously dawn upon their minds.

The Classics are excellent material for both children and youth, because they are profound and simple at the same time. They are deep but not complex and mystical. The Classics follow the main currents of life and action and so come closer to the human heart of both old and young. They strike cords common to the soul of all mankind and produce music there of unknown power. They are near to child life,

much nearer than most of the books written for children. They are not so artificial and mechanical. They lie deeper in nature and pierce the mists of conventionality and the complexities of man's creations. They are not far from the childhood of the race and touch the mainsprings of human life as nothing else is able to do. The truths they contain are universal truths.

Then "The Classics are profoundly and positively moral." Most of them have a moral purpose and a moral trend. The different ages taken into account, the entire drift of Classic literature is moral-ward. Milton, Shakespeare, Chaucer, Spenser, Wordsworth, Gray, Tennyson, Scott, Goethe, Schiller, Dante, Virgil, Pindar, Æschylus, Seneca, Marcus Aurelius, Plato, Homer, and Aristotle and many other great ones were moral so far as their great works are concerned, and many lesser lights who have written within the last hundred years, have produced works of great value in the teaching of morals and religion, especially in their power to awaken the soul.

The moral and religious are closely related and develop together. Gray's *Elegy Written in a Country Church Yard* has the power to stir one's moral nature and purpose tremendously, when one reads that essay. Milton's *Paradise Lost* thrills one again and again as the reader follows the poet in his flights and descents. A youth of eighteen read it through and was charmed by it. And much might be said in particular for all the masterpieces. There are also many productions of lesser note and worth that might be mentioned with commendation, as having power for moral stimulus and aiding in moral development. Dr. Hale's "The Man Without a Country," Markham's "The Man With a Hoe," Curtis' "Prue and I," and Buckley's "Winners in Life's Race," are all strongly moral while at the same time, in the main, true to life.

And then the greatest Classic of all time, the English Bible in a modern translation, is, when judiciously used, of inestimable value in the development and training of the moral and religious life. It has no superior, if indeed it has any equal. "The Bible is the best illustration of the literature of power, for it always concerns itself with life, it touches life at all points. And this is the best test of any piece of literature—its universal appeal to human nature" (Chas. D. Warner, *The Rela. of Literature to Life*, p. 35). There are those who reduce life to the plane of that of Dickens' Thomas Gradgrind, who cared not for feeling and sentiment, but must have cold, bare, hard facts, enjoying only the practical and the usable, and living in his rectangular house and having everything about him right-angled. But we know that even in children there is a place for the sentimental and the free play of feeling although these are not to be made prominent in training and instruction but provided for in the material used. Dr. Parker said: "The Atheism, the materialism of the present day in our land, is largely due to the banishment of fiction and fairy tales by the Puritans. 'Facts,' Gradgrind 'Facts,' drive beauty and holiness from the child's heart." Children live in close *rapproch* with the poet. The poet expresses what he feels and the child feels and responds by development of soul and power. All in all, there has been, and perhaps now is, too much hard, matter-of-fact teaching in the Bible-school. The feelings, the imagination, the moral and religious sentiments or what develop into moral and religious sentiments have been hindered, limited in their development in making way for theology and for the cold, bare, uninteresting facts of the Bible.

The children and youth have not been brought frequently enough into touch with the great singers of the world. And often when the sentiments and feelings were awakened, the

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method was questionable, by means of fear, or for unworthy and precocious ends.

There are those who believe that John Calvin and the Westminster divines and also they who were echoes of those famous theologians have done a vast amount through their cold, bald, four-square way of saying things in theology and in Bible teaching to keep the universally pure and good and true and inspiring in nature and life and in the Bible away from children and youth and towards giving them uninteresting facts and doctrines to learn, facts and doctrines void of all true sentiment, rhythm, and proper feeling.



## XII

### SUBJECTS OF SPECIAL IMPORTANCE—CONTINUED

#### *Memory Training in the Bible-School.*

THE period for the training of the memory is the first fourteen or fifteen years of the pupil's life, particularly the years six or seven to fifteen inclusive. Of course much may be done in the kindergarten grade towards the development of memory. Memory is active all through life but it is not so dominant a power after the fifteenth year. The memory should be trained in the Bible-school and the method as well as the material to be memorized should vary with the age of the pupil.

In the training of memory certain fundamental principles or laws are to be observed if the best results are desired.

It is a law of memory that in order to function at all, and much more in order to function properly, *there must be the law of habit operating through the association of ideas.* This means first, that the nervous system is plastic and that every mental process has its corresponding neural process and that traces of this neural process persist—tend to leave a path in the nervous substance. The probability that this process may be repeated is thus increased.

This means second, that the cotemporaneous psychical process also tends to leave traces of itself by becoming associated with other contents of the mind, modifying the knowledge already there and being modified by the same. Of course the oftener a process is repeated the deeper the impression made will be. Hence the value of repetition. But there are laws of association. And one law of association is the law of

similarity. The physiological correlate of this law probably is as follows: two or more neural processes that have occurred together tend to act together on the stimulation of either afterwards. The more frequently they have occurred together the stronger their tendency to act together subsequently will be. The law of similarity on its psychical side may be briefly stated in the following way: present mental processes tend to revive their like or likes among previously recurring mental processes. In simple English this means that every idea, conception or thought that any mind may experience tends to relate itself with other ideas, conceptions or thoughts that the same mind may have experienced before. Association by similarity develops the mind since it aids thought and reflection. "The more other facts a fact is associated with in the mind, the better possession of it our memory retains." The bearing of all this on methods of instruction that include the memorization of formulas, long statements of doctrines, whole chapters of Scripture and the like, none of which can form any useful association in the mind of the child, is at once apparent.

Material memorized in parrot fashion is likely to lie as so much dead weight upon the mind, hindering mental activity and weakening mental vigor. The statement of a theological doctrine is not likely to form associations with other similar ideas in the mind of the child as few if any other similar ideas are there.

Another law of memory may be stated thus: *The best action and development of memory are secured when the entire mind or mental organism acts in unison.* This is as important in individual life as the old adage "united we stand, divided we fall" is in national life. The successful person the world over is the one who can concentrate his powers upon one enterprise at the right time.

Each individual is an organism. Whatever affects one

part affects the whole organism. And when any power or faculty of the mind has a certain task to perform and in the performance of that task has the reinforcement of all the other powers, the task will be performed with the least expenditure of energy, and to the greatest advantage of the individual.

Another law of memory is that *the carrying power of the mind develops as the intelligence increases*. The reason of this is plain. There are more avenues or paths of association formed as the understanding widens. "Briefly, then, of two men with the same outward experiences and the same amount of mere native tenacity, *the one who THINKS over his experience most*, and weaves them into systematic relations with each other, *will be the one with the best memory*" (James, Prin. of Psy., Vol. I, p. 662). And he who has the larger number and variety of ideas that make up his intelligence will be able to think more widely, intricately and profoundly and thus increase his memory power. Many illustrations of this might be given. Almost every person has a better memory for things and facts within the sphere of one's own vocation. The machinist can recite from memory rules and principles and facts that startle those who know little or nothing about mechanics. The artist will repeat with pleasure and with the least effort at recall the great productions of the masters and describe each one in detail, entertaining you for hours without reading a word. And the same may be said for other artisans and professionals within their own spheres. The fact is each one has gone over the ideas that enter into his knowledge and related them in so many different ways, and formed so many concept groups and so many apperceptive masses and then formed these all into one complex yet orderly whole in such a way that failure to recall is all but impossible. Each fact or idea has so many different and

varying relations that it has to stick in the mind and come out when wanted, into consciousness.

But think of a child eight, nine, ten, or eleven years of age thinking over, time and time again, and forming into new and helpful relations, the ideas it receives from the memorization of the Book of Romans, the Ephesians and the Philippians, the Heidelberg Catechism, the Westminster Catechism, the Church of England Catechism, and the like. There are many adults who have not thought very far into those treasures of theologic lore, and who probably never will do so.

It is sometimes argued that since the child mind is plastic and that what is put into it is likely to remain and be there in mature life and so prove a comfort and a help, he should be required to memorize catechisms and the like. But the tremendous loss and injury that the individual experiences from such treatment, by way of deadened interest, arrested development, distorted conceptions of religious and holy things, weakened will, weakened intellect, dwarfed emotional power and general aversion to religion and religious life are to be considered.

At least three kinds of material suitable for memorizing are available. First, technical matter, such as the names of the books of the Bible in their order, the number of the books, geographical data relating to Palestine, the number and names (?) of the twelve apostles and a few other data. Second, material interesting to the child, likely to be understood sufficiently to become helpful to him, such as the Commandments, the nineteenth Psalm first eleven verses, twenty-third Psalm, a few hymns that touch child life, verses from the Bible and that are more or less dramatic and capable of being acted out by the child, such as Psalm 32: 8, 29: 3, 47: 1, 56: 3, 95: 6, 103: 13, 123: 1, Matt. 6: 9-13, and many other suitable passages that are in a

measure dramatic, rhythmic, or picturesque. "I will instruct thee and teach thee in the way which thou shalt go : I will guide thee with Mine eye," "The voice of the Lord is upon the waters : the God of glory thundereth : the Lord is upon many waters," "O clap your hands, all ye people ; shout unto God with the voice of triumph," "What time I am afraid, I will trust in Thee," are some of the passages referred to. The passage in Matt. 6 : 9-13 which is the Lord's prayer, had better not be taught to children under six or seven years of age as they are all but certain to distort its meaning.

A third kind of material that may be memorized by the pupil is that mentioned under the section on poetry. It is not strictly true that the pupil should be required to memorize only material that he can understand. Much material is suitable for inspiration, for the awakening normally of the feelings and gradually bringing into consciousness truths and feelings that could come in no other way with so much power and benefit. Pleasure and profit are to be recognized as necessary results in the experience of the pupil, following the memorizing of printed matter.

The twenty-third Psalm, 1 Corinthians thirteenth chapter in a modern version, Isaiah thirty-fifth, fifty-fifth and sixty-second chapters, Deut. 32 : 1-4, 7-13, Josh. 1 : 1-9, Judges 9 : 7-15, John 10 : 2, 3, 4, 5, 14, John 6 : 5-13, and the eighth chapter of Proverbs are a class of material suitable for children seven to eleven or twelve years of age to memorize. Such material when memorized by the pupil will aid greatly in developing a spirit of obedience and in the proper development of the feelings.

The three kinds of material mentioned above illustrate more or less definitely what may be used as memory material, though of course no teacher will require every pupil to memorize all that has been suggested.

Many things should not be memorized by children. The orthography of long lists of words meaningless to the pupil, exceptions to rules, long lists of words and names, long lists of unrelated facts, definitions, dates, doctrinal catechisms, creeds, large numbers of Bible chapters, whole books in the Bible and proofs in catechisms are not proper memory material.

*The Place of a Doctrinal Catechism in Bible-School Instruction.*

The over-developing of one power of the mind tends to deaden other powers. And especially does the excessive use of the memory weaken or deaden the power of thought. Memory is to be kept auxiliary to the other powers of mind and not allowed to supplant them. Sense-perception, the imagination, discrimination and the will may be weakened by the undue activity of memory. (See section on Memory Training in Bible-School Instruction.) In religious instruction, as in nearly all other teaching, the chief benefit to the child of any statements of truths or of doctrines is largely dependent upon the extent to which such truths or doctrines are thus understood. If they are not related in the mind of the child to other knowledge he has, they are not being apperceived by him and are more likely to hinder or disturb mental activity, and actually defeat the end in view, the acceptance of the doctrines.

Dr. Fitch says under the section on Hebrew poetry (Educational Aims and Methods, p. 22), "There is no one form of words which will adequately embody the whole meaning of any doctrine or precept we wish to enforce; and we ourselves are never quite sure that we have grasped a truth, until we have turned it round in our minds, and learned to express it in different forms. Herein lies a warning against relying too much on formularies, and against the ex-

cessive use of catechisms and memory lessons. They often serve rather as substitutes for real teaching than as aids to it."

The chief arguments in favor of the use of a doctrinal catechism in the instruction in the Bible-school are as follows:

(1) A desire and a need for concise, compact and definite statements of truth embodied in Christian belief are felt by many. The mind feels a necessity in being able to formulate its creed.

(2) A necessity in the work and administration of the church for a body of formulated truth as a guide for deliberations and the fellowship of the members exists. Such practice always has been found to be convenient and practical.

(3) The young mind can easily receive and retain these truths in memory and have them at command when needed, and when knowledge advances sufficiently to enable one to understand them.

(4) The children and youth should not be permitted to grow up in ignorance of the fundamental truths of the Christian religion. These truths are the guide marks in the knowledge of God and religion.

(5) "They secure uniformity in expression necessary for the communal life of the church."

(6) "They present truth in articulate form and proportion."

(7) Catechisms present a body of truth and not mere fragments of interesting and valuable principles and doctrines.

The chief arguments against the use of doctrinal Catechisms in the instruction in the Bible-schools are the following, besides those before mentioned:

(1) The use of doctrinal catechisms in which the chil-

dren are required to blindly memorize question and answer, violates fundamental laws of education, as the law of interest, the law of adaptation, the law of apperception and the like.

(2) Such use of catechisms violates basal laws of mind and mental development as it inverts the order of the exercise or dominance of the faculties by appealing to reason when sense-perception is dominant, and over-exercises the faculty of memory by compelling it to carry what has no meaning to the mind.

(3) It contradicts the methods as employed by the Bible teachers and educators, chief of whom was Jesus Christ. The only formula He gave was a prayer and that was given to adults.

(4) It is unfavorable to independent thought as it makes the children mere machines to grind out the grists of others thereby hindering originality.

(5) It is in opposition to the practice and teachings of the best educators of the present time. The entire drift of modern education is opposed to it.

(6) The parrot memorization of doctrinal catechisms does not accord with the spirit of the age since the spirit that prompts it is intellectual, philosophical, logical, scholastic, dogmatic, while the spirit of the age is rather ethical, scientific, historical, sociological, and towards greater freedom.

(7) It tends to encourage controversy and division in the Christian church instead of unity and fellowship.

(8) Memorization of doctrinal catechisms is in direct opposition to the purpose for which they were originally prepared, which was an aid to the teacher in teaching, and in no case to be memorized by the pupils. Indifference, ignorance and carelessness on the part of teachers, and dogmatism on the part of theologians degraded and corrupted their original use in the school.



(9) Memorization of doctrinal catechisms by the pupils tends to foster ultra-conservatism and thus hinders progress in religious thought and learning.

(10) This kind of use of catechisms defeats its own end by providing only one statement for a truth or doctrine, when almost every truth must be stated and re-stated many times before it is understood and accepted.

(11) All such methods of instruction are retrogressive rather than progressive for they are a return to mediæval modes of instruction in which words, statement, rules, formulas were central in education.

(12) They are opposed to the great law of education known as the self-activity of the child, by substituting the self-activity of the theologian.

(13) Catechisms grew out of mediæval and even earlier methods of Bible study, in which the Bible was considered as a compendium of divine thought and wisdom from which could be no variableness as stated, and texts marshalled from anywhere in the Bible to prove a formulated statement of scholastics. The study of the Bible as a development, as literature, and in order to get the meaning of the author, does not accord with catechism building, or with its memorization.

(14) The use of catechisms in the manner under consideration, does not aid the development of the individual in religious knowledge and character, but is rather "a menace to the natural readaptation and readjustments which should go forward up to at least the twenty-fifth year of life."

(15) The catechismal method is a cram method of instruction and so it will not stand before the tribunal of the best educational theory and practice of the times.

In the *Biblical World* for September, 1900, is a symposium on "The Use of a Doctrinal Catechism in Sunday-school Instruction," which is composed of ten articles writ-

ten by ten eminent persons in educational, theological, and Bible-school work. Five of the ten writers oppose the use of doctrinal catechisms such as have been used by certain denominations. The other five favor such use but present few very strong arguments for their use. Some of the first five argue against the use of any kind of catechism whatever in the Bible-school. Dr. Henry Churchill King speaks forcibly when he says: "But even though the catechetical method were held to be the best for many fields of instruction, few, I think, with full thoughtfulness, would defend it as the best method of introduction into those fields which have to do with values. Is a catechism the best way to bring one to appreciation of literature, of music, of art, of beauty in nature, of a person? I cannot believe it. . . . But of all spheres of value that of religion seems to me least adapted to the catechetical method, for it has to do with life itself. The only value of a doctrinal statement is that it is an honest expression of a truth which has become real and vital for one in his own experience. Such statements of doctrine can grow only with one's growing life; they cannot be learned out of a book. In every sphere of value it is of the utmost importance that all which the pupil reaches should be wholly, honestly, his own; but most of all is this true in religion. The one imperative thing, then, for the child is to bring him into a genuine religious life of his own. Life first, and then its expression; not the expression of some one else, in order to life. The danger of the catechetical method here is real and great" (p. 184). And then, catechisms such as are here referred to, are superfluous. They were at first prepared to aid the teacher who had almost no written helps whatever, and when questions of doctrine and of belief were supreme in importance in religious instruction. The corruptions of a thousand years of worldly reign by the Roman Church had

corrupted matters of doctrine and belief. It was necessary that these should be definitely stated and studied to some extent in order properly to direct the Church of the Reformation into the light of pure doctrine and teachings. But that need and those conditions no longer exist. The teacher of the present has abundant number and variety of lesson helps. There are even lessons worked out in full in the order and method of presentation so that all the teacher has to do is to follow that order and use the same phraseology if desired. It seems wholly unnecessary to retain that in use, the necessity for which, has passed away centuries ago. We have to go to the Roman Church to find a parallel.

The use of doctrinal catechisms in the Bible-school instruction seems to be more in the spirit of denominationalism than in the spirit of the Master, more for the purpose of producing churchmen than of producing Christians.

Dr. H. C. Trumbull in his Yale lectures for 1888 shows at length that the earliest form of religious teaching in the Christian Church was the interlocutory, that of mutual conversation between teacher and pupil and that catechisms came in as an aid to this form of instruction and were not intended as an end or method in and of themselves. He says that the use of catechisms widely degenerated into a formal method of questioning and answering, hindering proper catechetical instruction, "The stepping-stone becoming a stumbling-block." "The catechism . . . outlined the subject of study, but it was not designed to be the object of study. No prominent compiler of a catechism in the realm of religious truth, from the days of Philo Judæus to the Westminster Divines, can, in fact, have supposed that his work would be followed in the blind and mechanical fashion which subsequently prevailed so widely for the making of catechism teaching a thing of dread to the child, and of

unconcern to the teacher" (pp. 75-77). Parrot memorizing of the Catechism was an evil against which the Westminster Divines particularly guarded. "It never entered into the thoughts of any to tie to the words and syllables in that catechism" (Min. of the Westminster Assembly, p. 93, Cited by Trumbull). "Parrot" learning, and contrary to "the light of nature and natural reason," are the terms in which those Divines described memorizing the catechism.

Children get all sorts of distorted ideas in memorizing doctrinal catechisms. This is partly a result of the fact that such catechisms are framed in adult phraseology and contain adult conceptions. They are not written in language such as poets use. They are not masterpieces of literature. They do not strike the undercurrents of the life of instinct and feeling, but they rather stir the depths of the life intellectual and so are beyond the demands of the childhood period of development. Some doctrinal catechisms are masterpieces of logic and compendiums of theology, and are dominated by a special type of thought, which limit their conceptions and their usefulness. The question then, arises, is there no place in Bible-school instruction for a doctrinal catechism? In answering this question, due recognition of what has been presented in the previous pages must be given. The evidence almost entirely is on the side of opposing their use in the childhood period. Doctrine certainly does not belong to this period of instruction. Catechisms are for the use and benefit of the teacher, that is, doctrinal catechisms. But in view of the excellent lesson helps and manuals within reach of every teacher, the efficient training and instruction available, and the choicest of the choice literary productions suitable for memorizing by the pupils and accessible to every one, the use of doctrinal catechisms by the teacher and their required memorizing by the children, seem superfluous, unpedagog-

ical and a menace to the best religious development of the child. That a catechism which presents information to the child and which is written in the best literary form and which appeals to the feelings and through them to the will, ought to be used is another question and one not here discussed. The statements of doctrinal catechisms, that is, the form of statements, most likely will be outgrown in later life and thus the memory of the formal statement remain to hamper religious intellectual conceptions. The entire trend of modern thought and education and science in general is away from fixity and finality in the statement of truth.

The use of a doctrinal catechism in Bible-school instruction for the adolescent period may have some justification. In early adolescence childhood conceptions are reconstructed. The age twelve to fifteen or sixteen years is one of doubt and criticism on the part of the individual. His ideas of the heavenly life and world, of God, angels, the devil, rewards and punishments and the like, now undergo a complete sifting and reorganization. Hence, it is argued, the youth requires clear and definite statements concerning the facts and inhabitants of the spirit world in order to enable him properly and advantageously to revise and reconstruct his theological conceptions. And some force must be admitted to belong to this argument. It is true, however, that youth is the time when the feelings are stirred to their depths, and that these arouse the intellect to unusual activity, urging it to grapple with almost every subject. But the intellect does not reach the philosophic stage of its development until about the eighteenth year and after, when formal statements of truth and doctrine are required and constructed. Before this time, attempts are made in this direction and the intellect is to be aided carefully so as to prepare it for the stage of formal thought later, but the signs, the premonitions of the stage are not to be taken for the stage.

The memorizing of formal statements of doctrine in early adolescence tends to retard and distort the normal activity of the mind when the time for doctrinal activity has arrived. The early adolescent needs help in getting rid of his juvenile conceptions, but this help need not extend further than clear explanations of his difficulties. The youth desires to start in his new life untrammelled by old views, but it would be as disastrous for him to adopt the mature conceptions of adult life as to retain his childhood conceptions.

*A Place for the Symbolic and the Ritualistic in Bible-School Instruction.*

The spectacular and the objective always appeal to children. That which stimulates their senses and awakens interest through the exercise of the same, other things being proper, is in place in the instruction of childhood. Then, the objective and ceremonial appeal to a certain characteristic or power or tendency in the individual and provide outlets for energies of soul and body that are perfectly normal and beneficial in development. This tendency or power is fundamental in human life and may have its origin far back in the early history of the race. And it seems to be this tendency that inclines children to seek the ceremonial and the showy and enables them to enjoy the formal. But it is especially at the transitional stage, the pubescent stage, that the ritualistic is appropriate and necessary, and should be carefully provided and administered.

A new era in the person's life and experience begins at this time. The individual is born into a new world and into possession of new powers and tendencies, or at least into new uses of powers. Such an inrush of power is felt that the intellect is unable to control and utilize it. Something must be done properly to direct and consume this surplus force and feeling to the advantage of the individual. Just

what should be done is a question of great concern. Since many conversions occur at this stage, it is believed by not a few that the ordinary teaching in the Bible-school and the conventional hand of fellowship often indifferently extended are not sufficient means through which the individual is able to give full expression to the deepening, the changing, and increasing life within. And because of this lack, it is believed that arrested development in religious life and the direction of the surplus energy and feeling into spheres and activities not moral or religious, are all but certain to result. To provide properly and adequately for the utilization of this extra power means normal development in religious life, and probably the retaining of individual activities within the sphere of the church and church life.

The ordinary activities of intellect and will are not sufficient to consume the excess of force experienced now. It must express itself in other and legitimate ways if the best interests of the individual are to be preserved. The history of the race tells how the excess of feeling was given outlets besides the ordinary activities of the individual creature. Authorities are generally agreed that the sexual and the religious natures are somehow closely related. The elaborate ritual of the Phallic worship of primitive peoples was probably not obscene to them but full of devotion and reverence, though on a much lower plane of virtue than we understand those impulses to-day. Sir William Jones remarks, "It seems never to have entered into the heads of the Hindu legislators and people, that anything natural could be offensively obscene." Religion in those early times seems to have been associated closely with the procreative instinct.

When the youths reached the age of puberty, savage tribes ushered them into the new life by elaborate ceremony. Special training and service were required for the young

aspirants to the new life. All sorts of exercises and sacred rites were performed by the youths as essential to initiation into the life upon which they were about to enter. Anthropology furnishes many illustrations of these rites and ceremonies, and gives conclusive evidence that this stage in the life of a human being was always considered by savage peoples to be very momentous and sacred in its nature and import.

But it probably goes back still farther in the history of the race. Biology reveals among the lower forms of life various rhythmic movements. Some think these are present in plant life, and possibly they are. As we ascend the scale of life and development, these movements advance in character, number, and variety. They seem to be the outward expression of the very simple form of the life of feeling. It is possible these movements are connected with sex. There are reasons for so believing. It is certain that when the higher species of animals are reached they are so connected. In time it came to pass that after ages of their repetition and gradual development in the life history of the species, these movements acted towards recalling the states of feeling as well as expressing the same. Development in the animal series had progressed so far as to favor the correlation of muscular and emotional activities, in a measure at least. And of this we have abundant examples in the habits of even domestic animals and fowls. The strutting, the cooing, the screeching, the singing, the bellowing, the grunting, the circling, the croaking, the quacking, the wagging, the cackling and chucking, the roaring, the various graceful movements of the body, and many other actions and sounds, all of which go to make up the animal ritual, and seem essential in order to gratify this peculiar instinct in animal life, furnish evidence that the act of intercourse was not in itself sufficient to furnish an outlet to the



overflowing life of feeling that was seeking expression.

To this peculiar instinct and habit of animals, some authorities go for the beginning of ceremony and ritual. Of course they were not of this nature in the actual life of the animals, but they seem to be the habits and instincts out of which later grew, as development progressed, the beginning of the crude and cruel practices of savage peoples at their initiations of the youth into manhood. These may be the early beginnings of religion. And this feeling that expressed itself in these actions may be the earliest psychic beginnings of religion. Of this there is no certainty, but it appears to be in accord with the probability that the religious instinct and the sexual instinct are in close relation, and have been so from earliest known times. Symbol and ceremony were developed *pari passu* with religion, and seem to be of similar moral character. Certain it is that at this time, puberty, all the great churches have their confirmation services and all peoples in some way have recognized the importance of this stage. It is not to be understood that the idea is here set forth that sex is the origin of religion. The origin of religion is not yet definitely known. Authorities are not agreed upon that point. But it is implied that the sexual nature gave the earliest psychic impulse, which impulse seems to have aroused the capabilities of religious development and gave them reinforcement and symbolic aid. Dr. Starbuck says upon this point (Psychol. of Relig., p. 402), "The sexual life, although it has left its impress on fully developed religion, *seems to have originally given the psychic impulse which called out the latent possibilities of development, rather than to have furnished the raw material out of which religion was constructed.*"

There can be no doubt that the instinct for the symbolical and the ritualistic is strong at puberty. The whole

nature demands it, needs it, must have it. It furnishes the excess of feeling and the tendency to engage in the formal the very means through which they may be utilized with advantage to the individual. The ordinary routine of Bible-school and church services as observed in the majority of Protestant churches, is suited to the tastes and needs of the adults rather than to the condition and needs of the youth. Most Protestant churches have pared their services down entirely too bare. In shaking off the regalia and formalities of Rome they have thrown away much that never was distinctly Roman in its character and usefulness, with the probable result that many youths are leaving the church as soon as they have the choice. The services in the church and the school should be arranged to suit the soul needs of children and youth as well as the needs of adults. These services will have to be varied, enriched, and adapted to the audiences and not *vice versa*, if the best results are to be obtained. There is a need in the nature of the child, in the nature of the youth, and in the nature of the adult, for the ceremonial and the ritualistic, and this must be provided for. It is very closely akin to the fact in psychic life that every mental process tends to express itself in physical or bodily movement. The ritualistic and the symbolic in the religious service provide the outward means for the expression of the thoughts and feelings of the soul during the service. They thus relieve and assist the soul in its devotions. The excess of ritual is likely to be as injurious as its lack, but a well-balanced proportion of the ritualistic and the symbolic is necessary in religious service for worshippers of every age of development. Symbol and ritual afford means for the expression of thoughts and feelings without disturbing the movements of the soul. They especially suit the need of the soul at the transitional stage of development, when difficulty is experienced in giving expres-

sions to the feelings properly and when the intellect is unable to utilize the force that is developing and springing up within.

By a more elaborate and regular observance of particular days, memorials, events in history and the like, by a more extended and enriched opening and closing service in the Bible-school, by a careful selection at times of material suitable for the various kinds of observance of days and such like, and by adequate provision for the outlets for the unusual energy or motor force at this stage of life, much may be done towards the proper utilization of the unusual emotional power of early adolescents.

For further reference and study, see :

A. H. Daniels, *The New Life: A Study of Regeneration*, *American Journal of Psychology*, Vol. VI, pp. 61-106.

President G. Stanley Hall, *Initiations Into Adolescence*, *Proc. American Antiquarian Society*, Vol. XII, pp. 362-400.

### *Grading.*

Various schemes for grading Bible-schools have been devised ; some of them are good and usable, while others are poor if not worthless. Many of the outline plans for grading are irregular, arbitrary, and unpedagogical. One of the best and most practical grading schemes that we have seen is arranged by Prof. G. W. Pease of Springfield, Mass., and published in the *Biblical World* for August, 1900. It has five departments : the Primary, Junior, Intermediate, Senior, and Adult. In the Primary Department there are two sections, the kindergarten, and the primary section. In the Primary Department there are five grades and the ages of the scholars are from four to nine. In the Junior Department there are four grades, and the ages of the scholars are from nine to thirteen. In the In-

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intermediate Department there are four grades, the ages of the scholars being thirteen to seventeen. The Senior Department has four grades with the ages of the scholars ranging from seventeen to twenty-one. And the Adult Department includes all students of the Bible-school over twenty-one years of age.

This plan of grading is certainly rational and pedagogical. It is, however, more easily adapted to use in the larger schools than in those that are small or of medium size. A school organized on so extensive a grading plan as the above, involves considerable machinery and more or less friction in its proper movement. With so many division superintendents and so many different sets of officers the unity of the entire school is maintained with difficulty, though much more effectually than with no grading or with a poor system of grading.

While the Bible Schools need not follow closely the grading in the public schools, yet on the whole, the public schools should furnish the model for the Bible Schools. And since the Bible School is to be a *school*, it should not be unpedagogical or unsystematic in its construction. The very best and most effective features of the machinery of the public school may well be adapted to use in the schools of the church.

We present below a few plans for grading that are not so complex in their nature and better and more easily adapted to the smaller and medium sized schools, while others are better suited to the larger schools.

### PLAN I.

#### *Elementary Department.*

Period: Childhood.

Ages: 4 to 12 years.

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- Sections: A. 4 to 6 years. Grades: 1, 2, 3.  
B. 6 to 9 years. Grades: 1, 2, 3.  
C. 9 to 12 years. Grades: 1, 2, 3.

Each class may be duplicated as many times as the number of scholars requires for each grade.

### *Secondary Department.*

Period: Youth.

Ages: 12 to 18 years.

Divisions: Junior. 12 to 15 years. Grades: 1, 2, 3.  
Senior. 15 to 18 years. Grades: 1, 2, 3.

### *Advanced Department.*

Period: Young Manhood and Womanhood.

Ages: 18 years and over.

Divisions: Normal. 18 to 20 years.  
Special. 20 years and over.

## PLAN II.

### *Juvenile Department.*

Period: Childhood.

Ages: 4 to 12 years.

Ranks: A. 4 to 6 years.  
B. 6 to 9 years.  
C. 9 to 12 years.

Grades: Three in each rank—one for each year.

Classes: As many in each grade as the size of the school requires. In some schools there will be only one class in a grade. In other schools there will be two or more classes in a grade.

### *Intermediate Department.*

Period: Youth.

Ages: 12 to 18 years.

Divisions: Junior. 12 to 15 years.  
Senior. 15 to 18 years.

Grades: Three in each division—one for each year and one, two, or more classes in a grade.

*Adult Department.*

Period: Young Manhood and Womanhood.  
 Ages: 18 and over.  
 Sections: Training or Model. 18 to 20 years.  
                     Culture. 20 years and over.

PLAN III.

*Junior Department.*

Period: Childhood.  
 Ages: 4 to 12 years.  
 Ranks: Kindergarten. 4 to 6 years.  
                     Primary. 6 to 9 years.  
                     Preparatory. 9 to 12 years.  
 Grades: One for each year, and called first, second,  
                     and third grade. One or more classes for each  
                     grade.

*Middle Department.*

Period: Youth.  
 Ages: 12 to 18 years.  
 Divisions: First. 12 to 15 years.  
                     Second. 15 to 18 years.  
 Grades same as in the Junior Department, one for each  
                     year.

*Senior Department.*

Period: Young Manhood and Womanhood.  
 Ages: 18 years and over.  
 Divisions: Normal. 18 years to 21.  
                     Special. 21 years and over.  
 Graded to suit the special needs of each school.

These outline plans for grading the Bible-school do not exclude those in middle, or in advanced life. The Senior Department represents the period of young manhood and womanhood and does not exclude persons who have passed beyond this period. The Bible-school is primarily for the religious instruction and training of children and youth.

And the organization of the school must be on lines conformable to this fact.

PLAN IV.

*Primary Department.*

Period: Childhood.

Ages: Up to 9 years.

Grades: First, Second, Third, Fourth, Fifth, Sixth—  
Depending on the ages of the pupils.

*Junior Department.*

Period: Boyhood and Girlhood.

Ages: 9 to 13 years.

Grades: First, Second, Third, Fourth.

*Middle Department.*

Period: Youth.

Ages: 13 to 17 years.

Grades: A, B, C, D, or D, C, B, A.

*Senior Department.*

Period: Young Manhood and Womanhood.

Ages: 17 years and over.

Grades, or Divisions: Special. 17 to 19 years.  
Normal. 19 to 21 years.  
Adult. 21 years and over.

PLAN V.

1. *Kindergarten Department.*

Period: Early Childhood.

Ages: Up to 6 years.

Grades: Depending upon the size of the department.

2. *Primary Department.*

Period. Childhood.

Ages: 6 to 9 years.

Grades: First, Second, Third.

3. *Main School Department.*

Period: Boyhood and Girlhood.

Ages: 9 to 14 years.

Grades: First, Second, Third, Fourth, Fifth, (Sixth),  
or A, B, C, D, E, (F.)

4. *Senior Department.*

Period: Youth.

Ages: 14 to 18 years.

Grades: Four—A, B, C, D. Or if the school is  
small, two or three grades.

5. *Adult Department.*

Period: Young Manhood and Womanhood.

Ages: 18 to 25 or over.

Grades: Normal. 18 to 21 or 22 years.

Culture. 22 to 25 years or later.

This plan follows, on the whole, the grading of the public schools and may be preferred by many superintendents and Bible-school workers.

The work in the Special and Normal Divisions would be designed to give the student a more thorough knowledge of the Bible and of religious knowledge in general, and also to fit for teaching in the Bible-school. The work in the Adult Division would be for the purpose of religious culture.

Something may be said in favor of each of the different plans of grading as given above. The three department plans have features that recommend them for adoption in the smaller schools, or those varying in size up to 150. The four department plan is better adapted to the medium sized schools, or those ranging in size from 150 or 200 to 400 pupils. The five department plan will be found to work better in the larger schools, or those that have 400 pupils and over.

Some argue in favor of the five department plan for all



schools, as the pupils will thus be enabled to pass more frequently from one department to another, which they enjoy. They are delighted to go into a higher department. This may be true, but it will mean more to them when they do pass, if there are fewer departments. And a five department plan does not work very well in the small schools as there are too few pupils to support so many departments and permit their satisfactory operation. And as there is no compulsory attendance law for the Bible-school, it is better, on the whole, to have fewer departments and have them well supported than to have more departments and poorly supported, as the help that results from numbers and enthusiasm is a matter of importance in education both religious and secular. The three department plan will be found to be the most satisfactory for all sizes of schools, if but one plan is to be adopted, as the number of classes in each department may be increased or lessened as necessary.

### *Principles and Methods of Education.*

*General Principles.*—These apply in the entire field of education and not simply to one period or stage of development, or to only one kind or system of education. They arise from the character of the work, from the nature of the individuals to be taught and from the nature of the external world. These general principles do not apply equally in each and all stages of development, but allowance must be made for variation in age as well as in individuals. They underlie education as a science and as an art and must be recognized in all grades and kinds of educational work.

1. *All normal human beings are educable to some degree, varying for the individual.*—That is, they can learn by experience, improve upon their reactions to stimuli, and change their manner of life for the better, at will. Educability depends upon growth, development, plasticity

of the mental organism, habit, memory, association, attention, consciousness, apperception, thought and will. Where these are present in prominence, the individual is educable in a high degree. If even one of these factors is absent, education in that individual becomes very difficult. The fact that not all these elements are present in all persons in an equal measure largely accounts for the differences in knowledge, culture, character and skill manifested in people.

2. *Every human individual is an organism, a thing of life, and not a mere receptacle, or a mechanism.*—The personal element is always to be considered in education. Children are not alike in every respect. They have what is termed individuality and this distinguishes each one from every other one and gives each his peculiar character. Man originates, plans, executes, creates, and his education should correspond.

3. *In every organism there are two chief processes revealed, expression and realization.*—The one has reference to the activities and manifested life, the other refers to nourishment and attainment. Every normal individual has something to give, and something to realize. When these two processes are properly balanced in the same person his education is said to be ideal; the individual and social possibilities and realizations are then at their best.

4. *The beginnings of education and of knowledge are found in the effects of the stimuli from the outer world upon the inexperienced and plastic soul through the organs of sense.*—The outer world is suited and adjusted to arouse, nourish, and develop human capabilities both physical and mental. The more nearly ideal the environment of a child may be the easier and better its education should be, other things being equal. The sense organs being the chief means of communication between the

external world and the inner world of mind, their care and proper exercise become of the utmost importance.

5. *The normal and natural action and response between the outer stimuli and the unfolding and developing mind form a proper basis for a system of education in accord with nature.*—Nature is believed to be orderly for the most part, and orderly to the advantage of the creature that lives in accordance with her laws. Nature is not perfect, not without defects and extravagance, but she indicates the proper course for each individual to pursue in general, leaving adjustments to be made by the educator and by the individual being educated. No one can be educated properly without the upward push that nature gives to aid and direct.

6. *In any true system of education, the pupil and his place in society form the proper criteria of judgment as to material for study and instruction and methods of procedure.*—The best interests of the individual, of the home, of the church, and of the state make the recognition of this principle obligatory upon every educator. Society deserves the best the individual can give, and in order that the individual may realize his possibilities, society should be as nearly ideal as possible. Many believe that the highest conception of education is that which fits the person to live most advantageously to society.

7. *In any complete system of education, at least five factors are necessary and present.*—These are, (1) A person to be educated, (2) An educator, (3) Matter and means to be employed, (4) Methods of procedure and (5) A purpose to be attained. Variation in regard to these factors gives rise to different kinds or systems of education. The life a person lives or has to live, that is, the mission one has to perform, should determine the nature and limits of these five factors. Thus uniformity in education is seen

to be undesirable if not impossible since it is impracticable and not in the nature of things.

8. *Every human being is subject to three forces or streams of influence, viz.,—heredity, environment and his own initiative.*—The first relates him to the past; the second relates him to the present, and the third is central in character. Heredity he cannot help or change. Environment is partly under his control. His initiative is entirely his own. He is responsible for what he does and for what he is. Accountability centres here. Education at its best aims to encourage the individual in the proper exercise and development of his self-hood by which both he and society are benefited.

9. *The chief process or set of processes that educates the pupil is his self-activity.*—The activity of others when properly directed always assists the activity of the pupil but never displaces it. The individual element is the carrying element in progress. Its biological expression is variation. Self-activity is the developing and manifesting of the personal element. Education plans to give the pupil the most suitable means for the development of his self-activity in view of the further purpose of benefiting society at large. Knowing and doing proceed together. A central task in education is to make knowledge live in the pupil's soul and become effective for character and life. The individual alone transforms stimuli into responses, experience into knowledge and utilizes knowledge so that it becomes effective in proper living.

10. *The mind and body are interdependent, acting more or less in unison, though each is governed by its own laws.*—The mind influences the body and the body influences the mind, though bodily processes never pass over into mental processes and mental processes never pass over into bodily processes. Physical movements may have mental activities

corresponding and *vice versa*, but each kind of movements remains distinct. Mental health is often an index to bodily health. Bodily health is often an index to mental health. The individual is growing and developing normally when body and mind are healthy. Every proper system of education provides for the normal growth and development of both body and mind.

11. *A system of education based upon the natural order of individual growth and development is adapted to each period and stage and also provides for individual variation.*

—The natural order of mental development is first, instincts and impulses; second, sense-perceptions, memory and imagination; third, the deeper feelings and emotions and reasoning. More briefly, the natural order may be stated, as sense, imagination, reflective thought, or, animal feelings, altruistic feelings, character. The failure to recognize the natural order of development in education has been the origin of numerous evils and many failures in life. Religious development has suffered very much from this failure.

12. *The natural order of development gives rise to certain corollaries basal in education.*—Some of these deductions are observation before theory, illustration before application, demonstration before laws, operations before rules, ideas before words and reasoning, things before names, facts before principles, particular before general, known before unknown, concrete before abstract and simple before the complex.

13. *In all proper education, ideals should inspire, aid, and direct practice.*—The physical is to be the servant of the spiritual. The Greeks made the mistake of subjecting the spiritual to the physical and lost their supremacy. If ideals do not guide practice, much energy, time and opportunity may be lost irrecoverably. An ideal arouses latent energies, organizes and concentrates efforts and adds interest and value

to life. The ideal will naturally change with the period of life but the ideal of one period should enlarge into that of the following, be fulfilled in the succeeding ideal.

14. *An ideal system of education aims at three chief things, which may be stated as follows : The acquisition of knowledge, the development of skill or power to do, and the formation of character.*—Herbert Spencer states the aim of education as “complete living.” That is about what it is.

*Principles Resulting from the Nature of Education.*

1. *Growth.*—This is seen in advance from stage to stage. The increase of mental activities, mental power, physical power and the strengthening of character indicate growth. Knowledge and ability should increase. The processes of growth favor education. Growth is increase in quantity.

2. *Unfoldment.*—Education is a process of unfoldment. New features gradually appear. We need to watch for these new features as they indicate the new adaptation or provision which education should make. Education is not so much a drawing out as a gradual evolution, since the compelling force is within. It is not so much the confining of the mind in certain channels as the provision for full and free expression that unfoldment calls for.

3. *Assimilation.*—This is a process or movement from without. Unfoldment reveals what is in the individual by nature. Assimilation refers to what the individual may become by reason of his education, training and environment. It is that process or set of processes by which the mental data are appropriated and transformed into knowledge and made effective for life. The physical phase of assimilation is important.

4. *Differentiation.*—In proper education the mind should be enabled to discriminate, relate and properly organize its data of knowledge. The acquisition of knowledge, that is,

the accumulation of facts, is not education though it is a part of education. Education is a process of sorting, of analyzing, of breaking the data of sense and of intellection into their elements and classifying them according to their nature and use. We need to be able to put things where they belong and to use them wisely. A hodge podge mind is not very beneficial either to itself or to society.

5. *Adjustment*.—This is that part of the educational process that enables one to adapt himself to the conditions of the world in which he lives. This is not an ideal world though it may be well suited to the needs of education. Education should enable one to deal wisely with each new and novel situation as it arises within his experience. To make the most of life is a homely way of expressing this process in education. One is not well educated in the complete sense of the term until he can adapt himself advantageously to varying conditions.

6. *Development*.—Education is plainly a process of development. This has reference to the coordinating of material into more complex forms. Adaptive changes take place in the mind to the advantage of the individual, the data are elaborated into more useful relations. No advance could be made without development. Life would be on a dead level were the process of development absent. Development is increase by organization.

### *Principles of Instruction.*

1. *General Principles fundamental in Teaching*.—1. The natural order of mental unfoldment should guide instruction.

2. The method of instruction must vary with purpose, subject taught, pupils, ability of teacher, place, and special conditions.

3. Instruction should observe the order of learning, viz. —sense-perceptions, ideas, concepts.

4. Instruction should favor the simultaneous processes of observation, language and learning.

5. The child's first impressions should be true and strengthened by succeeding instruction and learning. Un-learning hinders progress.

6. As many avenues of approach to the child's mind as possible should be employed as experience and knowledge in childhood are limited.

7. The general intelligence should be developed in teaching children rather than any particular faculty or tendency.

8. The pupil is not to be taken too far afield, as it is necessary for him to master a subject before leaving it. He should master a subject in the pupil's way, not in the adult sense.

9. Instruction requires to be orderly and gradual. Certain formal steps of instruction are to be observed, such as Preparation, Presentation, Association, Condensation or Systematization, and Application, in Herbartian terms.

10. The materials of instruction must be carefully selected and arranged to meet the purpose. Memory, illustrative, and lesson materials should all focus on the one aim.

11. Instruction should aid the pupil but in no sense become a substitute for the pupil's self-activity.

12. The method employed in instruction should so stimulate both teacher and pupil as to render monotony and dullness impossible.

13. No one method is suited solely to any one subject. The method used should be a proper one and best adapted to the purpose.

14. Each process of instruction should include as a result in the experience of the pupil, full perception, clear un-



derstanding and definite expression, and should ultimately end in the translation of thought into doing. This for the more advanced pupils especially.

*Principles Central in Learning.*

1. Variety.
2. Repetition.
3. Interest.
4. Rest.
5. Self-Activity.
6. Apperception.
7. Elaboration or Thought.
8. Pleasantness.
9. Motor Activity.
10. Curiosity.
11. Suggestibility.

*Principles Relating Chiefly to the Teacher.*

1. Cooperation.
2. Sympathy.
3. Commanding Respect.
4. Brightness.
5. Cheerfulness.
6. Self-Repression.
7. Simplicity.
8. Earnestness.
9. Preparation.
10. Christian Character.

*Methods of Instruction.*

In all instruction method should be subordinated to the purpose and the content of the teaching. The grade of pupils instructed will largely determine the method of instruction to be employed. Certain methods, however, are particularly suited to some teachers while other methods suit others better. In conducting most classes, two or more methods are employed in varying degree, though some one method should prevail. No systematic classification of

methods of instruction is here attempted but an enumeration of the methods most frequently used in teaching is presented in the following pages.

1. *Story Method*.—This is the ideal method in teaching children nine years of age and under. Sufficient has been said on this topic in the preceding chapter.

2. *Conversational Method*.—This is the method of extempore discussion, extempore on the part of the pupil, for the teacher is prepared and follows a definite plan. The pupil is encouraged to think and study during the instruction hour. It is one of the few methods adapted to all grades, though it suits the lower grades better as it aids the untrained and inexperienced minds.

3. *Recitation Method*.—By this method the pupils are required to recite in class what they have learned as assigned previously. It necessitates a study of the lesson by the pupil before the class hour. Although a method very frequently employed, and especially by poor teachers, the dangers of its use are so great that it is difficult to employ it with satisfaction, and many teachers discard it altogether. If used at all, it should be confined to the junior and intermediate grades of the school. Mind storing is not ideal education.

4. *Systematic Method*.—Most methods of instruction should be systematic in some sense. But by this method the lesson material is arranged in some orderly or intelligible form and studied and discussed accordingly. The material may be arranged under propositions, grouped under topics, or it may be presented textually, that is, by following the order of the author. This method is adapted chiefly to instructing mature minds.

5. *Practical Method*.—A practical method is one that may have no regular or systematic form but which has been constructed to meet the occasion. The verses may be con-

sidered in the order in which they appear. The most important truths may be made central. Certain set questions may be asked or the teacher may give first a résumé of the lesson and its connection and then have the lesson discussed as the class prefers.

6. *Developing Method.*—Sometimes called the Genetic Method. The order of nature is central here. The pupil is taken seriously into account and the instruction directed accordingly. The order in which a truth is grasped by the mind at each stage of development is considered. Thus the medium of appeal, which varies with the age, largely determines the character of the instruction. The Genetic Method of instruction is very different from the mechanical and formal methods that have been in use so long among the logically inclined. This method is psychological and pedagogical. It is the method of trained educators.

7. *Lecture Method.*—Large classes usually require the use of the lecture method of instruction. In many ways it is an ideal method. Many can be taught in the one class and the lesson completed since the instructor does nearly all the work. Only the most advanced classes can be taught successfully by this method. The lecture method favors negligence on the part of the members of the class as they are not encouraged to study, by its use on the part of the instructor. It is, however, about the only method that can be successfully employed in conducting very large classes. Its best use is in connection with other methods suitable for adult classes.

8. *Research Method.*—This is the method of investigation. Each member of the class pursues original investigation and presents the results of his work in class and these are here discussed under the general direction of the teacher. The teacher aids the students in their research work but does not *do* the work as in the lecture method. Of course,

only trained and efficient teachers can employ the research method of instruction.

9. *Logical Methods*.—Two chief logical methods necessarily employed in the use of most of the other methods are worthy of separate notice. These are the inductive and the deductive, sometimes called the synthetic and the analytic methods. The one presents facts first and then proceeds to the formation of a truth or principle. The other presents a truth or principle first, explains its meaning and supports this by an array of facts. Illustration comes first in induction but last in deduction. Induction is the method of elementary science and is adapted to the instruction of children as it favors observation. It should not be used alone in teaching children except by experienced teachers since small children are unable to organize their data. Some educators favor the deductive method in the instruction of children as children want wholes instead of parts.

10. *Secondary Methods*.—Certain methods used with others are termed secondary methods. The comparative, socratic, and suggestive methods are of this class.

### XIII

#### OUTLINE OF A COURSE OF BIBLE-SCHOOL LESSONS AS BASED ON THE RESULTS OF THE PRESENT STUDY

AN outline of a course of study and instruction suitable for use in the Bible-school and based upon psychological and pedagogical principles is presented in this chapter. For the more practical uses of the teacher a statement of the aim and medium of appeal for each stage is given.

*Early Childhood Stage. Three or four years to about six.  
The Kindergarten Stage of Education.*

We have seen that this stage is characterized by the predominance of sense and of the physical, perception being active but unreliable and immature. Memory, imagination, association and thought all operate within the sphere of the concrete. The egoistic emotions are supreme and the moral and religious emotions undeveloped. Will is unsteady and inferior to suggestion and imitation in the control and training of the moral and religious instincts. The general interests centre in nature, nature stories, persons, doings, things, fairy tales, myths, and stories of real life. The theological interests are few, vague and humanized. The social interests are limited to a playmate or two. The child's religion has not yet been differentiated from the rest of his activities, is largely unconscious yet very real. It is naturalistic, idolatrous, materialistic, except towards the latter part of the stage when the mythological element becomes influential and it is easy for the little one to believe in ghosts, jinns, fairies, imps, goblins and the like.

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*Kindergarten Department (Up to six years). Course :*

As to I.—*Material.*

*a. General Character.*

(1) Naturalistic.

(2) Personal.

(3) Musical.

*b. Source.*

(1) Nature.

(2) Bible.

(3) Literature (mythic, classic, children's biographies).

*c. Special Character.*

(1) Informative.

(2) Suggestive.

(3) Imitative.

(4) Motor

*d. Order of Arrangement (Form of presentation).*

(1) Topical.

(a) Story.

(b) Song.

(c) Action Exercises.

(2) Serial. (?)

As to II.—*Aim or purpose.*

*a. A kind, active, obedient and cheerful child.*

*b. A sense of God's power, nearness, and kindness.*

As to III.—*The Medium of Appeal.*

*a. Sense-perception.*

*b. Memory.*

*c. Imitation.*

*d. Suggestion.*

*e. General Intelligence.*

*f. Imagination.*

Much freedom and variation are to be employed in the selection of lesson material and in its presentation for this stage. Exactness and definiteness cannot rule here in such degree as in the adolescent period. Nature and mythic

literature should furnish the major amount of the lesson material for these grades. Nature, the Bible and other literature may all be drawn upon to furnish lesson material. The Bible should not be the sole source from which the lessons should be selected, and it should not be ignored entirely in such selection, as some would prefer. The wonder stories and the scenes in which the supernatural is prominent are proper Biblical material for lessons for this department. The Eden scene, the Flood, the Pillar of Fire, the Pillar of Cloud, the Rainbow, the Iron Swimming, the Mountain Quaking, the Bush Burning and other nature miracles appeal to the child's fancy and love of the strange, and provide rich food for the imagination. When presented in lessons as God working in these various ways, the child's spirit of reverence, obedience and worship will have a suitable foundation laid for future development.

Secular literature furnishes abundant material of a mythic nature well adapted to this stage. We leave it to others to make their own selections, as tastes differ very widely at this point. But there ought to be a good share of stories from Grimm, Andersen, Hawthorne, Guerber, Busk, Dyer, Beckwith, Carey, Bates, Alcott, Brotherton, Child, Mitchell, Macdonald, Ewing and other good editors of such tales. Literature containing childhood scenes, that is, literature in which childhood scenes are central is suitable for this stage. The Bible has some such material but not sufficient for great variety or richness. That contained in the Bible may aid in the selection of this kind of material from other sources. If this kind of material selected is true to life, it will be found to be appropriate for the kindergarten grades.

A great deal of the literature written for children is positively bad and injurious in its effects upon the child mind and character. Childishness, artificiality, lack of information, lack of suggestion, lack of quickening power and the

absence of adults and natural and normal experiences of life at its best and liveliest are some of the many faults of much of the so-called children's literature. Childhood scenes can be central in proper literature for children without omitting adult characters and actions and otherwise detracting from its power for development.

Then there should be a large amount of music and other material that can be acted out by the children in a more or less dramatic manner. The child requires the exercise and use of its muscles in making transitions, as well as of its senses, but the exercises are enjoyed more than the truths thus acted out which may not even be perceived by the child. While it is the idea that the child imitates, yet the child's idea of the exercise is very different from that of the teacher. The moral truth is central in the adult mind. The physical truth is central in the child mind, love of rhythm and of activity.

The lesson material for this stage may be selected from the following :

1. Wonder Stories from the Bible.
2. Mythic Tales from Secular Literature.
3. Nature Study and Investigation.
4. Real Life Scenes and Stories.
5. Music and Action Exercises.
6. Memory Material.
7. Selected stories from the life of Jesus.

Information is the child's chief delight next to activity. Ears and eyes are kept very busy and so too sense perception and imagination. The desire of the child to enlarge his sphere of conscious activity, to increase his fund of knowledge, is strong. The material requires to be suggestive. It should be of such nature as enables the child to form new ideas and see new relations in his own time and way. One idea suggested to the child is worth more to him



than a dozen given to him complete. The experience in finding out truth for himself is educative and a source of delight. Pleasure is always educative when it is normal. It is a twin brother to interest. And pleasure comes most naturally to the child when his self-activity is at its best. Suggestive material encourages self-activity.

Then, besides the natural and the musical, the lesson material should contain as another general feature the personal element in prominence. Persons are so central in the normal life of the child that he expects them in the stories he hears and in the pictures he sees. They greatly aid him in the developing of his own personality. They teach him how to act, what to say and how to appear under various conditions.

The order of the arrangement of the material should be topical and in part serial. Four or five lessons should be grouped under one theme. Or the lessons may be presented in story form, in the nature of song, or in action exercises, care being taken to have each lesson complete in itself.

The Aim or Purpose mentioned in the outline has reference to the end the material is supposed to enable the teacher to attain with her pupils. The lesson material is to be of such kind as will greatly aid in bringing the child to the standard mentioned. Each lesson may well have an aim of its own but not one antagonistic to the larger and more distant aim.

The Medium of Appeal refers to the mental activities which the lesson most strongly stimulates and nourishes. These are the mental powers dominant in the stage and through which the material should appeal to the child.

*Middle Childhood. Six years to nine. Corresponding to the Primary Grades in the Public School.*

We have noticed that in this stage there is greater development of the intellectual powers dominant in the previous

stage, and the appearance in prominence of others. Perception becomes more reliable, memory greatly reinforced and imagination responds to the beautiful and poetic in nature and art to some degree. Thought is not dominant though the general intelligence of the child is sometimes remarkable. The egoistic emotions are still dominant, yet the altruistic tendencies are developing and in some children are quite strong. Voluntary activity is apt to be spurty, and influenced by temperament yet capable of control and training. The general interests are centred in the home and home life, nature and natural phenomena, movement, self-activity, play, collecting, use of things, the story, biography, descriptions and games. The social interests take a wider range and are more varied. The religious feelings develop more consciously yet they are not to be trusted as reliable or to be developed apart from the entire life. The theological interests become more prominent but are materialistic, though the moral element is present in the conceptions of the divine. The higher mythological feature of religion and a quickened sense of the supernatural are developed.

*Primary Department (seven to nine). Course :*

As to I.—*Material.*

*a. General Character.*

- (1) Personal.
- (2) Naturalistic.
- (3) Historical.
- (4) Realistic.

*b. Source.*

- (1) Bible.
- (2) Nature.
- (3) Literature (history, myths, masterpieces).

*c. Special Character.*

- (1) Informative.
- (2) Suggestive.
- (3) Authoritative.

*d. Order of Arrangement.*

- (1) Topical.
- (2) Narrative.
- (3) Serial.

May take form of Story, Poetry,  
Prose (description), Investi-  
gation, (nature study).

*As to II.—Aim or Purpose.*

- a.* An Obedient, Happy, and Helpful Child.
- b.* A sense of God's Authority, Love and Care.

*As to III.—The Medium of Appeal.*

- a.* Intuitions (of sense).
- b.* General Intelligence.
- c.* Sense-perception.
- d.* Suggestion.
- e.* The Sense of duty to others.
- f.* The Imagination.

An interest in contemporary characters appears now but develops slowly while interest in characters historical rapidly develops making biography central in the lesson material to be used. Nature and the realistic appeal to the mind. The lessons require to be of such kind as shall present moral and religious truth in its ordinary relations in real life. The child now looks upon an enlarging world and his conceptions of God, truth, obedience and human duty should be enlarged naturally by enabling him to see these in their true relations in life. The over-emphasis of any one truth is to be avoided. The mind now craves entireties, complete stories, whole narratives. Personal characters are valuable chiefly for this reason, their acts or doings are more or less complete in themselves, yet having a wider relation.

In the material for lessons for the primary grades, many of the features that prevail in the last year lessons of the kindergarten grades should be prominent here, but greater

variation, complexity, detail and richness should prevail, because the child has a larger horizon of view and seeks more and more advanced information. The historical element enters about the seventh or eighth year and becomes a determining factor in the interests of the child. He is likely to inform you that he does not believe some of the stories that you tell him, and he takes considerable delight in the discovery made, though disappointment may be experienced. The charm of mythic story remains for a time, however, but gives way to the historical by the ninth or tenth year. Fancy no longer has undisputed sway. Fact and fancy are no longer identical. The children should be told the facts now when they ask if a story is true, for they are able to appreciate the historically true, in a measure, at least.

The stories selected should be the best that are to be found, and there requires to be a careful balancing of material in the story for this age, otherwise the child mind will be hindered, dulled by the exercise.

The development of the historical sense is in close relation with the social and this makes it possible for the child to develop ideas of right and wrong more definite and practical. He can realize that he does not stand alone. And the lesson material should give related information to the child. It should suggest to the child proper outlets for his energy, proper fields for his activity, and develop respect for authority. The lessons should take chiefly the form of stories. This is the story-telling age *par excellence*. Though nature study may be introduced occasionally.

Children's stories may be classified as follows: (1) True narratives or histories; (2) Condensed biographies or personal experiences; (3) Realistic fiction with child life prominent; (4) Tales of marvels; (5) Descriptions of animals and animal life; (6) Myths, legends and fairy

tales. The fable and the riddle belong to the next stage, chiefly.

The lessons for these grades would be comprised of the following material, arranged to suit the grades :

1. Studies from Nature.
2. Bible Scenes and Characters, chiefly Old Testament.
3. A Running course through the Pentateuch, keeping the personal, scenic, and obedient elements prominent. (15 or 20 lessons.)
4. Selections from Fiction and Legendary Literature.
5. Selections from Masterpieces—reading them to the children.
6. Brief Biographical Studies—10 to 20, including Christ.
7. Studies in the Life of Christ—keeping to the realistic. (15 to 25 lessons.)

The course in the Life of Christ should not come before the last year of the stage, eight to nine. All the material here mentioned need not be used in the courses for the grades of this department, but the variety here indicated gives opportunity for choice as to material. The aim in the character of the material chosen as well as in its presentation in class, should be to develop obedience, helpfulness and happiness in the child. By all means should the child's religious instruction be pleasing to him. Happiness is an essential in the education of a child. The child cannot develop normally unless he is happy. By nature the child is of a happy disposition, as a rule. Conventionality and arrest or diversion make him surly, unhappy or moody. Better have the child happy, even if he should not learn our many religious truths that are so important to us, than to have him learn the truths and lose his cheerful disposition and delight in the midst of nature and life.

*Advanced Childhood. Corresponding to the greater part of the Grammar Grades in the Public School. From nine to about twelve years.*

The leading features of this stage have been seen to be as follows: The intellectual powers develop rapidly, especially judgment as seen in the tendency to nickname companions and give pets comic names, answering and asking questions, reporting discoveries and criticising. Reason becomes more active as there is a liking for classification. Comparisons are frequently made towards the latter part of the stage. Imagination, association and memory are exercised chiefly in the sphere of the realistic and historical, but memory is somewhat verbal, mechanical and abstract. Apperception functions strongly. The emotions deepen but are still shallow, transient, vacillating. Voluntary activity becomes greatly increased and more closely related to the feelings, as mimicry, feigning, performing and showing off are likely to occur. Motor ideas fill the mind and though suggestion and imitation remain influential yet thought and desire modify their power. Interests are focused in hunting, trapping, petting, fishing, roving, the factory, fair, circus, games, inventions, the realistic having an industrial or commercial character. History, descriptive narrative, stories of pioneering, hunting, adventure, invention, trading and the like are eagerly read. Travel has little interest while poetry and fiction have varying charm.

Little abstract theological thinking is done during this stage, the ritualistic and showy being more interesting than the reflective. The dark and fearful phase of theological themes has little interest as most girls and boys now think of the future and related subjects in their pleasing and attractive character. The hopefulness of childhood remains strong. The idea of a place of future rewards and punishment develops, and in close connection with the moral in-

stinct. Heaven and hell are localized, and the judicial character of God becomes prominent in the religious belief of the stage. The idea of being good is foremost but closely associated with that of doing good. There is a tendency to attempt to organize the theological and religious data that crowd the mind and all sorts of ridiculous conceptions are likely to be formed and should be set right when occasion offers. Social interests are prominent, organization and team movement being central in the plays of the stage. The cliques and groups that are formed now soon break up owing to the shallow character of the emotions and the unsteadiness of will. Boys and girls are unable to play very long at the same game.

*Junior Department (Eight or nine to twelve years).*  
Course :

As to I.—*Material.*

*a. General Character.*

- (1) Naturalistic (investigation and description).
- (2) Historical (personal, scenic, dramatic).
- (3) Biographical (adventure, triumphs over nature). (The moral and realistic dominating throughout.)

*b. Source.*

- (1) Nature.
- (2) Natural Science.
- (3) Bible.
- (4) History.
- (5) Biography.

*c. Special Character.*

- (1) Informative.
- (2) Suggestive.
- (3) Ethical.
- (4) Authoritative.

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### *d. Order of Arrangement.*

- (1) Natural.
- (2) Narrative. (Graphic.)
- (3) Serial.
- (4) Sequential.

### *As to II.—Aim or Purpose.*

- a.* An obedient, thoughtful, and industrious child.
- b.* A realization of God's Control, Justice, Mercy, and sustaining Power.

### *As to III.—The Medium of Appeal.*

- a.* Intuitions.
- b.* Suggestion.
- c.* Conscience.
- d.* Judgment.
- e.* Reason (last two or three years).
- f.* Memory.

The three general sources from which the lesson material as well as the illustrative material for this stage should be selected are the naturalistic or the field of science, the historical and the biographical. Nature should furnish a fair amount of the lesson material, and when the subject of the lesson is announced a week or two in advance and a few suggestions made as to the preparation of the lesson, the pupils will be enabled to do much towards their own development and increasing the interest in class. Sincerity is most desirable in the building of character and a little science properly studied and applied at this stage will contribute greatly to the development of this commendable virtue.

History is proper as lesson material. The wide range of its subjects and the variety and manifoldness of character and accomplishments it presents make it valuable as lesson material for this stage. The abstract and critical elements must not enter very freely into the lesson material selected from the domain of history. The history selected should be



descriptive, but not detailed, realistic in the truest sense. Biography is interesting at all stages of life, and particularly at this stage. But the biography that appeals to the mind now must not be pious, reflective, sedate. Saints, apostles, mystics, prophets, evangelists do not belong here. The kind of reading material that appeals to the young mind is such as *Uncle Tom's Cabin*, *Robinson Crusoe*, *Swiss Family Robinson*, *Ivanhoe*, *Oliver Twist*, *Prince and the Pauper*, *John Halifax*, *David Copperfield*, *Daniel Boone*, *Little Men*, *Little Women*, *Historic Boys*, *One Thousand Men For a Christmas Present*, *Nature Study and Life*, *Boy Engineers*, *Wild Men and Wild Beasts*, *In the Land of the Moose*, *The Bear and the Beaver*, *Two Years in the Jungle*, and the like. Not piety but activity interests now.

The material should be of such a character as will develop, on the part of the pupils, respect for law, for the feelings and the rights of others, and encourage exactness, the one thing most difficult for the boy or the girl to acquire. In brief, the special characteristics of the lesson material for this stage require to be informative, suggestive, ethical, and authoritative. The moral element should be prominent and definite.

The order of arrangement may be natural or historical, narrative or a section of history given at a time, serial or in the form of a number of related history stories, and in the form of historical or logical sequence. The special aim in the selection of the lesson material as well as in the teaching of the lesson, should be the development of obedient, thoughtful, cheerful and industrious children.

The last two years of the stage, the reason may safely be appealed to in a measure, since this faculty is developing and functioning more or less strongly from this time on. The conscience is active now and becomes a prominent factor in the life of the individual the rest of one's years.

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The boy or girl expects to be trusted and to be regarded as having some sense of the good, the right and the useful.

The lesson material for these grades would be as follows :

1. Old Testament History to the Return.
2. Old Testament Biography.
3. New Testament Biography.
4. Life of Christ—not detailed—including parables. (?)
5. Studies in Nature.
6. General Biography and History.
7. Selections from Legendary and Chivalric literature.
8. Brief Studies in Acts. (?)
9. Studies in literature suitable for this stage.

The history in connection with the biography only, should be presented or studied, as the Bible-school is not the place for the study of secular history as such. Biography should be central in the study of history at least to the sixteenth year.

### *Early Youth—The Transitional Stage.*

This stage corresponds to the last two years of the public school grammar grades, and the first two years of the high school, approximately, from about twelve to fifteen years. It comprises what is known as the middle or intermediate department in the Bible-school, in greater part, at least.

So much has been said in regard to this important stage of individual development in the treatment presented in Part II of this work that no further summary seems necessary or proper at this point.

### *Intermediate Department (Twelve to fifteen years). Course :*

As to I.—*Material.*

a. General Character.

(1) Fiction (tradition, legends, parables, allegory).

- (2) Biography (discoverers, pioneers, adventurers, inventors, warriors, demi-gods, and the like).
- (3) Chivalry. Ancient, Greek, Roman, Mediæval, Modern.
- (4) History. The scenic and realistic aspects should prevail, yet the causal sense is strong.
- (5) Poetry.
- b. Source.
  - (1) Legendary and Romantic Literature.
  - (2) Chivalric and Martial Literature (Bible contains much).
  - (3) History and Biography.
  - (4) Bible and Biblical Literature.
- c. Special Character.
  - (1) Clear but not Didactic.
  - (2) Suggestive of beneficial motor activity.
  - (3) Stimulative of thought.
  - (4) Strong in ethical element.
  - (5) Containing the mysterious, symbolic, emblematic elements.
- d. Order of Arrangement.
  - (1) Historical.
  - (2) Logical.
  - (3) Topical.
  - (4) Serial.

As to II.—*Aim or Purpose.*

- a. An eager, active, moral, manly, reverent youth.
- b. A realization of the teaching of the golden rule and the emulation of Jesus as the world's greatest hero.

As to III.—*The Medium of Appeal.*

- a. Intuitions (of the Imagination).
- b. Conscience.

- c. Reason.
- d. Love of the just and the worthy.
- e. Will.
- f. Love of the heroic.
- g. Desire for sympathy.
- h. Longing for manhood or womanhood.

The character of this stage demands a class of literature different in its nature from any that has yet been called for by the mental condition of the pupil. The emotional awakening necessitates the provision of lesson and illustrative material expressive of the feelings. The entering of a new and greater world of reality enlarges the individual's life, demands, outlook. A new love of art, of nature, of industry, of social relations and of religion is developed now. The æsthetic, religious, poetic and social elements become more prominent in the individual life from this time onward. The inability of the intellect and will to control the unusual force of feeling experienced, renders this stage one of excitement, turbulence, trepidation, unsteadiness and excess. The blood and thunder stories are the kind that meet the demands of the youthful readers, but they need not be of the dime novel character. The emotional and energetic should be blended with the heroic and moral in the literature presented. This is perhaps the biographical stage *facile princeps*. A new sense of self is felt and this requires a class of material more advanced and manifold in character. A desire for information is still very strong, but the information is not likely to be asked for by the pupil. The material used should be unusually full, varied and rich in its nature. The pupil is now very anxious to learn without having violence done to his developing sense of manhood, how others felt, thought, chose, acted, and especially they who were successful in life and who did things worthy of mention.

About the fifteenth year ideals become prominent and a class of literature more advanced in character and higher in its moral tone and embodying the religious in due proportion is demanded.

Fiction, biography, chivalry, history and poetry as general sources of literature should furnish the materials for the lessons and illustrations of the stage. Culture material now begins to be needed and may be selected from the same sources.

The special character of the lesson material for these grades should be clear and definite, but not didactic. It should not point in two directions in its moral teaching. But the truths to be learned ought not to be stated in so many words. Something should be left to the initiative of the pupils. Details are killing in their effect upon interest. The youth now expects to be regarded as able to discover truth for himself. Suggestiveness therefore is an essential in the character of the lesson material. The motor activity of the pupils is to be appealed to by the material. Suggestions to active and beneficial service should be aroused by the lessons. The material may well stimulate the thought power of the pupils. Thoughtlessness is characteristic of this stage. It should be counteracted properly. The ethical character of the material is one of the most important of all and should be of the clean, clear, strong, bracing, ennobling kind. The material requires to be in a measure symbolic, emblematic, ritualistic. The strong life of feeling calls for this.

The order of arrangement explains itself. The aim to be kept in view for this stage does not imply that the boy or the girl should be a saint or a mystic. A saint is about the last thing one now wants to be, especially the old conception of a saint. Literature is so full of descriptions of characters and lives suited for ideals for this stage that the

cheap and worthless in biography should be entirely avoided.

The fiction should include traditions, legends, parables, allegory and certain fables. Some of the proverbs and perhaps the miracles belong in these grades as lesson material.

Biography that comprises discoverers, pioneers, adventurers, inventors, warriors, seamen, secret service men and the like, that is, characters whose lives were full of deeds of daring and difficulty, but at the same time manly and moral, is appropriate material for this stage.

The age of chivalry repeats itself now. The youth delights in deeds and adventures of great peril, hardship and bravery and requiring training and skill and endurance in their accomplishment, and all on behalf of the affectionate, and the worthy. Literature furnishes a great variety of this class of material, much of which is golden for this stage of development, as lesson contents. Mediæval Christianity is especially rich in chivalric lore. Homer, Virgil, Dante, Shakespeare, Spenser, Lanier, Sienkiewicz, Church, Brooks, Bulfinch, Baldwin, Ashton, Hanson, Perry, and others have rendered excellent service in the production of this class of literature.

History is becoming very interesting and should be drawn upon for much of the lesson material. But the abstract or philosophical character of history should be avoided until a much later age. The cause and effect feature may be made prominent in the history lessons at this time, and given a wider meaning than simply a personal one. Poetry is not prominent in the interests of the youth, but it has a secondary interest and should be given a place in the material selected for lessons and culture. It expresses the feelings, the hopes and fears, the ideals and longings of early youth in a way that is uplifting and educative.

It is certainly a mistake to conclude that the youth of this age are unable to be civil or law abiding and must be permitted to grow wild for a few years, and that they will settle down later. The boys and girls can just as easily, or nearly so, learn to do right and be law abiding as they can learn the opposite, provided the proper method is pursued. The material should be such as sets forth a high conception of youth and manhood and womanhood and so definite and strong as shall give the idea that that standard must be attained ; and the teaching should be of a similar nature. The ideal for this stage, as the youth forms it, is that of the hero or heroine rather than of the devotee. It is the brave or courageous that is admired instead of the pious and the serious. The lesson contents for the stage would be comprised of the following material, in whole or in part, varying with certain conditions :

1. Old Testament Biography.
2. New Testament Biography.
3. Biography selected from the history of the Christian Church.
4. Biography selected from the world's heroes (not missionaries).
5. History of Israel from the beginning to the close of the Old Testament.
6. Studies in the Life of Christ—Emphasizing His Character and Teaching and Work.
7. Studies in Acts.
8. Studies in the Age of Chivalry.
9. Studies in Biblical Poetry.
10. Studies in the world's best Literature suitable for the grade.

In the selection of characters from the history of Christianity, those persons noted for their heroic and brave and triumphant deeds rather than the great missionaries and devoted saints as such, are to be chosen, because the mission-

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ary interest belongs to the next stage, fifteen to eighteen. The book of The Acts properly belongs to the next stage, yet the book contains much that is suitable as study material here, especially the dramatic parts. If greater care is to be exercised in the selection of lesson material for any stage, than for the others, that one is this transitional stage.

### *Youth—Early Manhood and Womanhood.*

This Stage may be considered as extending from about fifteen to eighteen or nineteen years and as corresponding to the greater part of the High School Course and perhaps the first year in the College Course in Public Education. It is a unique stage in education as the majority of High School students do not enter college and the greater number of Bible students are lost from the school during this time. It is unique also from the fact that in no other stage are ideals so prominent.

*Senior Department (Fifteen to eighteen years). Course :*  
As to I.—*Material.*

#### *a. General Character.*

- (1) Biographical.
- (2) Missionary.
- (3) Historical (Bible).
- (4) Great Movements (revivals, reforms, revolutions).
- (5) Classic Literary Masterpieces.
- (6) Bible and Biblical Literature.
- (7) Poetry.

#### *b. Source.*

- (1) Bible.
- (2) Missionary Literature.
- (3) History of Christian Church  
(great awakenings and achievements).
- (4) The Classics.
- (5) Biblical Literature.
- (6) Standard Biographies.



c. Special Character.

- (1) Inspiring, Idealistic, Expressive, Romantic.
- (2) Instructive, Thoughtful, Manifold.

d. Order of Arrangement.

- (1) Topical.
- (2) Historical.
- (3) Consequential.
- (4) Logical.

As to II.—*Aim or Purpose.*

- a. An enthusiastic, ambitious, thoughtful youth possessing a strong moral and religious character in which honesty, sincerity, and faithfulness prevail.
- b. A realization of Jesus as the Ideal, Master, and Inspiration of life and character.

As to III.—*The Medium of Appeal.*

- a. The Conscience.
- b. The love of the right and a sense of honor.
- c. The Reason.
- d. The Will.
- e. The Emotions.
- f. Patriotism.
- g. The Idealistic.
- h. Intuitions of Reason.

The manly and womanly elements manifest themselves now but many of the rough and impetuous characteristics of the former stage are still present and prominent at times. Ideals are prominent and actuate the moral and religious life of the youth. The youth desires the best, the purest, the highest conceivable. A clear sense of right and wrong, of the good and the true is developed at this time. More self-sacrifice and greater devotion, more earnestness and sincerity of purpose are required on the part of the ideals and on

the part of those who would emulate them. Biography is on this account valuable for study material at this stage. But the characters studied must be religious and highly moral. The prophets, Apostles, great missionaries, philanthropists, patriots, revivalists, reformers and the like are of chief interest.

Missionary enterprises are appropriate for study material at this stage because they nourish the idealistic character of the mind. History retains its charm and its wider and more social features appeal to the youthful mind. This is the time for a course of study through the entire Bible keeping the great movements, personages and accomplishments in the foreground. This course should be historical in the main and aim at giving the youth a related view of the Bible. He is now able to understand, in a measure, the relation of the great movements in history to each other, and the unity of the Bible may now be emphasized in this way.

Revivals, reforms, revolutions, awakenings, great periods in history, and the like, are proper subjects of study at this time. This kind of material appeals to the desire and tendency in the youth to get out and do something for his land and age.

The classics, the Bible included, contain excellent material for lessons and if not analyzed to pieces in the presentation, great benefit may be derived from such study.

Poetry, of course, is of the nature of that material that touches the youth's open and enthusiastic soul, answering to those pulses and movements within, that are part of the soul's upward struggle. The literature selected for the lesson material should be rich in content and inspiration, clear in its statements, and revealing a tinge of the heroic in the characters portrayed. It should give information, lead to serious thought and be full of hope and encouragement.

Conscience and the idealistic tendency are the chief media of appeal, while the intuitions of reason and a strong sense of honor are prominent in the mental activity of the individual.

There is not much need for literature that will arouse the youth, calling forth one's energies and enthusiasm. These are naturally active at this stage of life. That kind of lesson and culture material that will aid the energies in taking the proper direction, give them safe and useful outlets, and encourage the youth by revealing to him what has been accomplished by others who have labored, endured and become illustrious through faithful service, should be given the preference. The lesson material and the instruction should both aim at aiding the individual in collecting one's energies and purposes, in a way, and uniting them on some one supreme and worthy object. The chief characteristic of the following stage is this very tendency to concentrate, and preparation may be made for it by unifying the personality and centring its forces upon some ideal that may well be retained. Hence the study material may properly be arranged with reference to Jesus as the chief object of study for this stage. If the lesson material for these years is to turn upon any one point, be centred in any one theme, it should be the life and teachings of Jesus that should form such centre.

The lesson contents would comprise some such material as the following, entire or in part, as might seem best, after due consideration of every condition and need :

1. A Course in the Reformer Prophets.
2. Studies in the Life and times of the First Christian Missionaries.
3. Studies in the Life (including teachings), Times and Character of Jesus Christ.
4. Studies in the History of Reforms.

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5. Studies in the History of Revivals.
6. Studies in the Lives of the great Patriots, Philanthropists and others prominent in the world's work.
7. An Historical Course running through the Bible and keeping the great Movements and Personages prominent.
8. Studies in the Poetry of the Bible.
9. Studies in other Classics.
10. Studies in the History of the Christian Church (free from details.)
11. Studies in Acts, Corinthians, Thessalonians, Timothy, Hebrews, James, and Revelation (?).

As it is not likely that all the material here mentioned can be included in any course of lessons suited to this stage, it may be proper to state that 1, 2, 3, 4, 5, 6, 7, and 11 should be given the preference as best suited to this stage of development.

### *Advanced Youth.    Young Manhood and Womanhood.*

Comprising the years eighteen or nineteen to twenty-two or older. This is the Special or Normal stage in the Bible-school order of grading followed here and corresponds to the college grade in public school education.

This stage is characterized by the comparative maturity of the mental powers, enlarged conceptions and deeper realizations of religion, more serious views of life and duty, developed and settled condition of character and a growing desire for leadership. Responsibility is felt and productive thought and labor are ideals to be realized.

### *Normal Department (Eighteen or nineteen to twenty-two years or older).    Course :*

As to I.—*Material.*

#### *a. General Character.*

- (1) Pedagogical.
- (2) Sociological.
- (3) Historical.

- (4) Philosophical.
- (5) Devotional.
- b. Source.
  - (1) Educational Science (Including Child Study).
  - (2) Psychology.
  - (3) History.
  - (4) Literature.
  - (5) Bible and Biblical Literature.
- c. Special Character.
  - (1) Stimulative of Optimism, trustworthiness and thought.
  - (2) Leading to a realization of responsibility, opportunity and fitness.
- d. Order of Arrangement.
  - (1) Logical.
  - (2) Natural.
  - (3) Consequential.
  - (4) Psychological (and Pedagogical).

As to II.—*Aim or Purpose.*

- a. A thoughtful, faithful, and productive Christian character and efficient teacher.
- b. A realization of Christ as the Representative or Ideal Man and the Revelation of God.

As to III.—*The Medium of Appeal.*

- a. Reason.
- b. Conscience.
- c. Will.
- d. Philosophic Insight.
- e. A Sense of Independence and Ability.
- f. Love of Country.
- g. Teaching Function.

We here reach the point in the course of study for the Bible-school where some adequate provision must be made for the continuance of the school through the special prep-

aration of the students for teaching in the school. The Bible-school, in great measure, is to train its own teachers, and a suitable course of study will go a long way in this direction. The three years from eighteen to twenty-one, form the most auspicious time for this important work to be accomplished. The students may remain in this department as long as they can be spared from the actual and regular teaching force, but the substitute teachers may be taken from this department and the experience thus gained be so directed that it shall count for training in the work of preparation. Thus the regular school would serve as a kind of model or training school for those in the Normal department.

The character, purposes, mental powers and convictions of the young men and young women are sufficiently mature by the time they have reached this department to permit of their becoming teachers and leaders in the work of the Bible-school, and this is to be encouraged in every judicious way.

The field of educational science must be entered here, and the laws, principles and methods of teaching explained and illustrated as fully as possible. Something about the history and development of education, its present condition and needs, tendencies and shortcomings, should be presented in the course at this time, and in their special bearing on the work of religious instruction.

Child Study should come in for a fair share of study. The different stages of development as to their nature and needs should be studied. The character of the religious consciousness at each stage should be presented in the course and the capacities and interests of the various stages made plain. This part of the course need not be long or minute but the essentials should be considered. Psychology is so important and of such fundamental value in religion that its

leading principles and facts should be understood by those who teach in the Bible-school. The nature and working of the adult mind must be understood in order to understand the condition and modes of activity of the child mind and *vice versa*.

The chief principles of Sociology might be included in the course of study here. These are of prime importance in a large amount of practical religious work and are assuming greater importance as religion becomes more and more practical. Jesus recognized them, taught them, and included them in His system. Sociology is one of the promising subjects that now claim the attention and study of leading scholars and its importance will remain so long as man is a social being. Religion is sociological in its character as well as individualistic. Ethics should be considered in the work of this department. The ethics of the great teachers and masters of the world of character and of thought could be presented in brief and with great benefit to both teacher and taught. Especially the ethics of Jesus should be studied at some length and the systems of other leaders and thinkers in the sphere of morals, compared to the system of Jesus.

Provision should be made in the curriculum at this point, for the clear understanding and development of devotion in the life of the students. Some studies upon the subject of worship should be pursued now. It has been said frequently that the American people are irreverent and lack the spirit of true devotion, seeking entertainment and instruction in religious services, rather than the privilege and the duty of worship. Whatever credence is to be given to this criticism, the fact remains that we need more adequate instruction in the nature and purpose and value of religious devotion. This is probably the most suitable time for such instruction. The mind is capable of grasping the chief truths in regard to worship and the character is sufficiently well

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developed to favor the cultivation of a more devotional spirit.

The pedagogy of the great teachers and leaders of Biblical fame contains much that is of value to the religious teacher at the present day, and a carefully prepared course on the pedagogy of Moses, of the later prophets, of Jesus and of Paul would be of great value in the work of this department.

The sources from which the lesson and culture material would be selected chiefly, are the Bible, Biblical Literature, Educational Science, Psychology, Child Study, Sociology, Ethics, Devotional Literature, Special Histories, and General Literature. And the aim here would be the development and training of young men and women along such lines as would best fit them for active Christian work and particularly the work of teaching and assisting in other ways in the Bible-school. The mind has matured in a degree sufficient to warrant appeals being made to the higher powers and a deeper insight into the laws and philosophy of life. Manhood and womanhood in their strong and independent character should now be recognized and great confidence placed in them and much expected from them.

The courses in this department had better not be framed solely for the purpose of preparation and training for the work of teaching in the Bible-school since not all the students will become teachers. Hence there must of necessity be a wide course and probably a division of the department after the first year. Instruction and culture should still be fully provided for, and as far as possible special provision made for those who may become teachers in the school. These two classes of students will have to be combined in one class in small schools, but in the larger schools they may be instructed separately. The material for the courses of study and instruction in the work of this department would



comprise something like the list given here in the succeeding paragraphs.

1. A Course in the General Principles, Laws and Methods of the Science and Practice of Teaching.
2. A Course in Child Study.
3. A brief Course in the Nature and Laws of the Adult Mind.
4. A Course in the Nature and Development of Religion with special Reference to the religion of each stage of individual development.
5. Studies in the Principles of Sociology.
6. Studies in the Sociology of Jesus.
7. Studies in Ethics with special Reference to the Ethics of Jesus.
8. Studies in the Nature and Development of Devotion.
9. Studies in the Pedagogy of Moses, later Prophets, Jesus and Paul.
10. Special Studies in the best methods of Instruction for each Stage.
11. Special Studies in the Gospels, Acts, Romans, and the other Epistles in order to get a clear Conception of Christianity and its Principles.
12. Special Studies in Missions.
13. The Pedagogy of the Bible : Books and parts suited to each stage.

This looks like a formidable course, suitable for a theological seminary. And very few if any schools will be able to utilize all the material here suggested. We have aimed at variety and quality. Choice is essential in preparing a course of study. Such choice is here afforded. Four or five of the courses here mentioned would be more beneficial in most schools, if well prepared and presented, than the entire number if poorly prepared and taught.

This certainly is the time for the study of the writings of Paul. It would be a proper introduction to this study to begin with Hebrews which was briefly studied in the former

course. Hebrews presents the constructive and strongest argument for the position of Christianity as the final and adequate system of religion sufficient to meet every need and satisfy every demand of human life.

Romans is philosophical enough for any and all students. Its great theme is that of righteousness by faith instead of through the law and in the development of the argument there are found abundant illustrations of cogent reasoning and philosophical insight. When the student has completed a survey of the writings and teachings of Paul, he will have a strong impression that Christianity is the most comprehensive system of religious truth that the world has yet received, and that this may be the final system.

Paul was well acquainted with the Greek Philosophy and draws upon this knowledge in the composition of the Epistles he wrote. One great advantage to be found in the study of the writings of Paul is that he always brings you out somewhere, arrives at some logical conclusion himself and thus aids the reader in reaching a similar result. He has a clear purpose in mind in the writing of each of his Epistles and adheres closely to the same. He is a little obscure at times, but he always reaches the goal. This fact in the writings of Paul makes them particularly appropriate as study material for this department. The student will here learn in a new and interesting light what was taught him at the beginning of his course, that is, that God is over all, ruling, upholding, and guiding. Paul has a clear conception of the Christian System and presents it in a masterly way.

Paul never minces the truth in regard to sin. He goes straight to the mark. He shows sin up in all its terribly blighting, soul and body destroying character, and does not fail to suggest the one great panacea for all such ills and woes of the race of men.

Very timely is such teaching for the young men and the

young women before they become fixed in their belief and method of life. They need to understand clearly that the world over, sin is degenerating, unnatural and destructive, never changing its character for occupation, birth or race. It was Henry Drummond that showed us in his "Natural Law in the Spiritual World" in the chapter on Degeneration, that there is an awful penalty attached by nature to violated or neglected law, and then enforced this truth in the parallel he drew in regard to sin. But he was enforcing in another light what Paul had taught centuries before. Paul shows sin to be an intruder, a usurper the most unnatural and irrational that has ever harassed the life of man or offended a righteous Creator.

Altruism will here get its systematic, its philosophic dress by which it may be able to hold steady under the waves of varying feelings that are likely still to roll in over the youthful soul. Paul teaches the young person how to think correctly in regard to the Christian religion, and gives valuable aid to the student in threading his way out of the intricate or mazy state into which the former years may have brought him. The great Apostle is anxious that they who have begun a Christian life should not fall out by the way through lack of proper knowledge and warning. He is careful to have the individual understand what is normal and what is abnormal in the moral sphere. The teachings of Paul provide the orientation the soul now requires. If the writings of Paul are presented before the eighteenth year they are not likely to be understood and so may prove uninteresting to the youth. At the time the individual is about to begin life in earnest it is essential not only that he enter upon his career aware of the nature and of the effects of man's worst enemy, but also that he possess a character upon which sin has not yet been permitted to impress the mark of its ruinous course. He should have back of him

all that an ideal heredity can give and all that proper training and living are able to bestow. The Gospels revealed the true nature and effects of sin and Paul now takes up these teachings, giving them philosophical treatment and emphasizing a life of virtue and righteousness as orderly and natural.

And at this time of life the individual is troubled and harassed by sin as it disturbs his feelings, his beliefs and his conscience. The true character of a normal mind and the actual nature of sin, the youth has not yet clearly learned. "Now don't tell me that sin is not a real thing, that it does not need to be preached. It is sin shown, not so much in the acts, as in the consciences of these young men. It is the power exercised over them by their delusive impressions of their own acts, by reason of the tendencies which exist in their hearts, and in their nature, which need right guidance. . . . There is a very close *rapproch* between psychology and the Bible—a *rapproch* which amounts to sympathy, and which perhaps is going to amount almost to identity. . . . The higher ranges of science, that deal with the human soul, reinforce every one of the great fundamental tables of the Bible. And it is high time that we recognize this, and adopt all that it can give us into the Sunday-school and the pulpit" (President Hall, *Principles of Religious Education*, pp. 184-6). The development of virtuous manly character is more important at this stage than solutions of difficult problems.

*Manhood and Womanhood Stage. Mature Life. Courses varied and elective.*

*Adult Department (Twenty-three years and older). Course:*

As to I.—*Material.*

a. General Character.

(1) Cultural.

- (2) Devotional.
  - (3) Doctrinal.
  - b. Source.
    - (1) Bible.
    - (2) Non-Christian Religious Literature.
    - (3) Theological, Theologico-Scientific.
    - (4) Church History.
    - (5) General Literature.
  - c. Special Character.
    - (1) Philanthropical.
    - (2) Politico-Christian (Christian Citizenship).
    - (3) Sociological.
  - d. Order of Arrangement.
    - (1) Historical (Genetic).
    - (2) Logical.
    - (3) Practical.
    - (4) Philosophic.
- As to II.—*Aim or Purpose.*
- a. A Devoted, Public Spirited, Constructive Christian.
  - b. The Realization of Christ as the Ideal Teacher, Citizen and Ministering Servant.
- As to III.—*The Medium of Appeal.*
- a. Reflective Powers.
  - b. Permanent and Fundamental Feelings.
    - (1) Love of Home.
    - (2) Love of Country.
    - (3) Love of Humanity.
    - (4) Love of God.
  - c. A sense of Leadership and Example.
  - d. Executive and Counseling Function.

The work in this department is for adults alone, and it should be planned with this in view. An effort should be made to have the parents belong to this department. It is

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this part of the Bible-school that conveniently may be made the immediate connecting link between the church and the school. The ideal is to extend the work of the Bible-school as far in the life of the church as can be done and to bring the two into closest touch with each other. While the Bible-school is primarily for the instruction and training of the children and youth in religious knowledge and life, yet there should be no impassable or wide line of demarcation between the church and the school.

The pastor could be the superintendent of this department, or the leader of the teachers' meeting might have charge of the work here. This would tend to keep the entire school more in close sympathetic touch. The mind is now mature, the interests are more varied and special, so that the members of the department had better be given the choice of the subjects studied. Culture probably should be the chief purpose in the selection of study material. This is the time also for an extensive study of doctrines. The mind before this was not able to grasp with interest the deeper teachings of Scripture. The theoretical is now interesting as the practical was prominent before.

Devotional literature would come in for careful study, and second what was given in the previous course.

Other religious systems than Christianity might profitably be studied and a brief course in Comparative Religion pursued with benefit.

The Higher Criticism does not properly belong to the work of the Bible-school, but it certainly concerns this work, and if it is to be considered at all this is the department for such consideration. The readjustment of religious thinking and teaching to the scientific development or movement that now is affecting for the better all fields of study and research, could be presented here with benefit. It is a question that every religious teacher must face and

answer sooner or later and the safest method is to have such question answered by one in whom the members of the school have confidence.

Without further general comment we present here a number of themes suitable for study in this department.

1. A Study of the Bible by Books.
2. A Study of the Bible by Doctrines.
3. A Study of the Bible as Literature.
4. A Study of the Bible as History and by Periods.
5. The Growth of the Messianic Conception.
6. The History, Nature and Meaning of Sacrifices.
7. Monotheism.
8. Theism.
9. The Inspiration of Scripture.
10. The place of Christianity in the Religious Development of the race.
11. The place of Christianity in the Philosophical Development of thought.
12. Christology.
13. Advanced Study of the Life of Christ.
14. The Nature and Conception of God.
15. The Philosophy of Missions.
16. Prophecy and its place in the Development of a religion.
17. The Philosophy of Redemption.
18. The Psychology of the Bible.
19. The History and Development of the Canon.
20. The Relation of Science and Religion.
21. The place of the Bible in the Literature of the world.
22. The Methods and Failures of Christianity.
23. Relation of Church and State.
24. Christian Citizenship.
25. Immortality and Future Rewards and Punishments.
26. A Study of the Bible in the Light of the Revelations of Modern Science.
27. A Reconstructive Course in View of Modern Evolution and Higher Criticism.
28. A Study of the Ideal Church of the Present.

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29. The Psychology of Revivals and their true Place in the Christian System.

30. The Unity of the Branches of the Christian Church.

### *Conclusion.*

A careful study of the history and methods of the Sunday-school, of its present condition and needs, and also of its tendencies and opportunities, justifies the conclusion that the entire system of Bible-schools should be reorganized and reconstructed in accord with the best educational theory and practice of the day, and equipped with modern and adequate means and appliances, and placed throughout upon a firm and broad pedagogical basis. As much of the plans and system, and as many of the principles as are used with success in the public school and are pedagogical, may well be adopted and adapted for use in the schools of the Church. The time has passed, we trust, when the Bible-schools need any longer be considered as unique in every way, sacred or so holy that they must be conducted as if exempt from the ordinary conditions and laws of human life and its requirements. Sufficient difference exists between the Bible-school and the public school to continue them as distinct and as retaining a purpose in part unique, yet they have so many things in common that the public school, which is far in advance in efficiency, of the Bible-school, may properly serve as a model in organization, equipment, and administration, for the Bible-school. The public school is not ideal, but there has been such rapid and far-reaching improvement made within it the last twenty-five years, that it could be chosen as a guide in the improvement in the Bible-school, in a measure, at least.

A great deal of work of the nature of raising the standard and efficiency of the teaching force in the Bible-school, has yet to be done. An adequate course of study will go a



long way towards accomplishing just such valuable work. One of its chief aims is the improvement and training of the teaching force. With the Bible-school existing in its operation as well as in its nature, a unit, and providing for its own improvement and progress, the proficiency of the teachers should be assured.

Considerable agitation is going on in regard to the question of trained and salaried superintendents. And the time may be not far distant when every Bible-school of medium or large size will have a superintendent educated and specially trained for the work and who shall receive a compensation sufficient to justify him in giving his entire time to the work. The question of salaried teachers has come up at various times for discussion, but there are so many difficulties in the way at present, that we shall probably have to be content with salaried and trained superintendents. And the custom in some places of providing the regular pastor with an assistant who may have only theological training, is not a solution of the problem. The Bible-school should be given the recognition that it deserves. The pastor is its proper head and if he does not possess training in the pedagogy of religion and in Bible-school organization and management, he should be provided with an assistant who has such training and who can otherwise dignify the school. The Bible-school has too long been conducted and treated by the Church as if it were a puerile institution. It is time that the dignity belonging to the Bible-school should be placed upon it. The Church's best efforts and talents may properly be exerted at this point.

In a certain city of this country, there is a large, wealthy, and influential church, which in order to secure a particular pastor, was obliged to engage an assistant who should superintend the Bible-school and do odd jobs for the dignified pastor. The assistant resigned his position at the end of

the year. He had been treated as a kind of valet for the pastor. The position of Sunday-school superintendent was more in name than in reality. He possessed too much righteous ambition and resolution to remain an echo for any theological pastor possessing almost no educational ability or interest. Such methods cheapen and injure the Bible-school. The Bible-school is in reality the training-school of the Church. The best and most capable leaders should be engaged here. The most careful and united efforts of the Church should be focused at this point. The Church of the next generation is almost certain to be largely what the Bible-schools of this generation make it. The key to the Church of the future is held by us to-day. The Bible-school should have a trained, capable and energetic leader. If possible he should be paid.

The centre of Church activity and power is changing from that of the pulpit and revival to that of the teaching and training-work of the Church through the Bible-school and the like. The pulpit is not losing its power as such but it is changing the direction and the application of its power. The Church suffered enormously through the misdirection of pulpit activity from that of teaching to that of homiletic and doctrinal lecturing. We are emerging from the long-continued darkness and misunderstanding caused by a scholastic and theological pulpit. Logical and philosophical, theological and doctrinal questions may still retain a charm for certain mature minds, but the age of theological battles has gone and the teaching function of the Church is being restored. The true value and place of the instruction and training of the children and youth of the Church are being duly recognized and proper provision is being made.

The gospel is still the substance of the message of life to mankind, but it is a clearer, fuller and farther-reaching gospel than was proclaimed years ago. It is a gospel for the

body' as well as for the soul. It is a gospel for the non-elect as well as for the elect. It is a gospel for the whole life of the individual and that proclaims a salvation for the entire man. This message is being delivered in accord with the nature and condition and interests of those who are receiving it. Logical order and sequence are left for those of mature years. The pulpit is becoming more like an instructor's desk than a throne of eloquence. The church is awakening to the apostolic ideal of teaching and nourishing those it would help. The ideal church now is the school church instead of the platform church. There is a tendency to follow the method of the Great Teacher and deal with the people at closer range and earlier in their lives. The highest conception of teaching to-day, some believe, is that of personal relation of teacher and pupil, the greater soul inspiring, encouraging and aiding the lesser through direct contact. It is the method of a mature and great soul coming into close and immediate touch with the learner, the method of direct personal contact as against the former method of homiletic and doctrinal proclamation to the people as a whole and from a sacred desk or pulpit. It is the method that brings the minister down to the place and position that his name indicates and makes him a servant of the people instead of one to be served. It is the method that has due respect for the value of each and every individual life and brings its advocates to devote themselves upon the altar of service for those that are to be encouraged and aided. And it is the only method that can bring in the better day when all mankind shall brothers be, and Christ be Lord of all.

People will not sit in church to-day and listen to a sermon an hour or more in length even though it be a homiletic model, and eloquently delivered. People go to church to-day to receive help, encouragement, instruction, as well as

warning and rebuke, and they will not remain all day to accomplish their mission. The entire church activity has a much wider range and is more comprehensive and systematic than formerly. A revival is in progress, but it is not one of the exciting and shouting kind. It is the kind of revival that will last because foundations are being carefully and systematically laid and laid in accord with the structure that is to be reared as well as in accord with the use to which it is to be dedicated. The advance that is now being made in religious work does not depend upon one phase of individual life and activity alone, the emotional, but upon the whole man. It is a revival that is in the nature of things and that is a part of the world-wide advance seen in all fields of activity. And one effect of the new movement will be the preparation of the pathway to the fuller knowledge of the Saviour for those younger and more tender in years in such a manner as shall make them happy and cheerful and render their experience easy, natural and interesting. The salvation of the world is now discovered to depend upon the work of keeping the children from becoming lost and instructing and training them in accord with their nature and need.

Through the influence of the Jesuits the Roman Church awoke to the importance and necessity of teaching and training the children in accord with her purpose if she was to continue to exist in power. The same society also showed to the mother church the method by which the work was to be accomplished. And every reader of history knows the tremendous power exerted by the Society of Jesus in the latter part of the sixteenth, during the seventeenth and the eighteenth centuries. Of course they did not deal with the little children and the masses of the people as the Reformers did, but with the pick and flower of the land, and their system of education became in many ways a model for after

ages. The Protestants were much less systematic and so lost ground that had been dearly gained. The Roman Church has not yet forgotten the lesson learned at so great cost. She gives the most careful attention to the instruction and training of her children and youth.

The Protestant Churches are at last arousing themselves to the urgent necessity and extreme importance of systematic instruction and training for the children and youth of her faith and for those without church affiliation. The quarrelling and jangling of the denominations are nearly past. Individual beliefs and peculiar fancies are being pushed to the background where they belong, and Protestant denominations are endeavoring to unite and work together in the advancing of the Kingdom of God in accord with His purpose and the nature of the human soul. At last the work of the church is being instituted and opened at the proper place and pursued with order and system. The children are entering into their heritage, and some regard is being paid to the order of nature as well as of grace.

A sufficient reason for any further delay in the improvement of the Bible-school in respect to the course of study at least, is difficult to find. This does not depend upon the culture, training or wealth of the church or upon the size and efficiency of the school, but upon the leaders in the general work of the Bible-school. If these are unable to provide the proper means for improvement or are unwilling to do so, the duty of the Bible-school at large is plain. No one has any moral right to stand in the way of progress and improvement. Many reasons for raising the Bible-school to the highest level of educational standards and for equipping it in every way with the best that modern culture and affluence can provide are evident.

One cause for the apparent diversity between religion and science and which so many pious minds fear so much, is the

fact that religion was misunderstood in part by its advocates, for a long time. It was believed to be institutional chiefly, instead of constitutional. Religion was considered as being fixed, finished, capable of being measured, a kind of mechanical affair, perhaps a gift or something to be purchased. But religion is understood at the present day as being an original endowment of man, capable of receiving nourishment, manifesting phenomena of growth and development. Religion is believed to be one of the processes peculiar to the human organism and dependent upon its nature and the laws of its activity. But as we learn more and more clearly that the laws or modes of activity in mental life and that control in its growth and development are also central in the growth and development of religion, the apparent disparity between science and religion is partly explained. Indeed the latest voice of science is that the laws of nature may not be fixed, limited, definite, but much wider and more inclusive in their character, being simply our statements of common modes of activity in the natural world, for the purpose of bringing the facts of human observation into orderly and usable form. Religion and science may not be disparate at all but in closest relation.

And thus the gulf that was so long believed to exist between science and religion is gradually narrowing, and for some thinkers, it has entirely disappeared. The two camps are working more and more in harmony. Religion is learning from the method of science, and receiving abundant aid through its revelations. Science is learning reverence and receiving inspiration from religion which is found to be the deepest and highest reality of the human soul. All this is beginning, if it is only beginning, to react upon the church, and particularly the Bible-school, for advancement. The slowness with which the effect is produced may be discouraging to many, but it is real, and no doubt will be last-

ing. Men have a higher and purer conception of God than they ever held before. When the Bible-school shall have attained its possible and greatest efficiency, the cause of religion will be advanced beyond anything now realized, the purest and noblest idea of God entertained by the masses, and the Christian Church stand supreme among the public institutions of men.

Carlyle tells us that the richer the nature, the harder and slower its development. The moral and religious natures are rich in the sense that they are powerful, varied, far-reaching in their influence and capable of high development and broad culture. It is also a fact that both these natures develop slowly, and in many people, with great difficulty. Patience and judgment are required on the part of those who would direct the growth and development of the moral and religious life of children and youth. Nature and nature's teaching are to be observed in close relation with the truths of revelation and grace. Progress can be secured when wisdom and patience are exercised.

Whatever the qualifications of many of those who have directed and controlled the work of the great system of Bible-schools throughout the world may have been or now are—and opinion no doubt would vary on this point—the belief is becoming stronger that trained, experienced and thoroughly capable leaders in the educational work of the church are now a necessity and an urgent need. Encouragement and hope are to be derived from this fact apparent to all.

The present rate of advance in Bible-school methods and in improvements in general, does not justify the belief or the hope that the Bible-school will all at once become *sans tache et sans reproche*. But the aim is to improve the Bible-school as rapidly as possible and as need requires. By instituting improvement or reform at that point where it

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will have the best, the most immediate, and the greatest effect, marked progress may be accomplished and the ideal school of the church of the future brought within sight.



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